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OF THE
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PROCEEDINGS

of the

Annual General Meeting

The Annual General Meeting was held on January 18th 1907.

Present. Dr. Galloway (in the Chair)
Mr. Bartlett Hon. A. T. Bryant
Mr. Knight Dr. Lim Boon Keng
Dr. Hanitsch Mr. Marriott
Mr. Hellier Mr. Ridley

The Minutes of the last General Meeting were read and confirmed.

The Annual Report of the Council laid on the Table was accepted.

The Treasurer's account was laid on the Table and passed.

The members elected during the past year were confirmed in their election.

The officers for the following year were elected viz :—

President : Right Rev. BISHOP HOSE.

Vice President for Singapore : Dr. GALLOWAY.

Vice President for Penang : Hon. R. N. BLAND.

Hon. Secretary : H. N. RIDLEY.

Hon. Treasurer : R. J. BARTLETT.

Councillors : Dr. Hanitsch, Mr. C. B. Kloss, Hon. A. T. Bryant, Mr. M. Hellier, Mr. A. Knight.

A Committee to prepare a new edition of the Map of the Malay Peninsula was chosen, viz., Mr. Marriott, Mr. St. Clair, Dr. Hanitsch, Mr. H. N. Ridley.

Votes of thanks were accorded to the Chairman, the Hon. Secretary and Hon. Treasurer.

Annual Report for 1907.

The Council are pleased to note that the numbers of members of the Society are on the increase.

During the year the following new members were elected :

MR. CHAPMAN	MR. J. W. CAMPBELL
DR. MACDOUGALL	MR. R. D. PRINGLE
MR. B. NUNN	MR. H. COLLINGE
DR. JOHN DONALD	MR. C. SINGER
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REV. G. F. PYKETT	DR. A. A. WELLINGTON
MR. J. B. SCRIVENOR	MR. A. E. LAWRENCE
MR. IVONE KIRKPATRICK	MR. ARCHIBALD CAMPBELL
MR. J. RIGBY	

In recognition of the long services of Mr. W. R. Collyer as Vice President of the Society the Council elected him an Honorary Member of the Society.

The Council have to regret the loss by death of Mr. H. H. Hudson.

During the absence on leave of the Honorary Treasurer, Dr. Hanitsch, Mr. Bartlett kindly consented to act as Treasurer till his return at the end of the year.

One number of the Journal was published, containing articles on Ethnology by Mr. Maxwell, Mr. Winstedt, the Rev. E. Gomez, Mr. C. B. Kloss, and Mrs. Bland, on Topography by Mr. Knight, and on Natural History by Mr. Kloss, Mr. Shelford, Mrs. Norman, Mr. Hewett, and Mr. Ridley.

In a separate volume the Hikayat Shamshu 'l Bahrain, a Malay manuscript edited by Mr. Maxwell, was also published.

Another volume of the Journal will be in the hands of the Society very shortly.

The Library was transferred to a more spacious room in the new building of the Museum.

The books and papers were arranged and sorted and further progress made in cataloguing.

HONORARY TREASURER'S ACCOUNT FOR THE YEAR 1906.

	\$	c.	\$	c.	\$	c.
Balance brought forward from 1905:—						
Mercantile Bank, Fixed Deposit ...	2700	..			985	82
Chartered Bank, Fixed Deposit ...	2300	...			110	92
Mercantile Bank, Current Account ...	318	41			60	...
Chartered Bank, Current Account ...	195	36			24	...
					110	48
					75	1241 97
Receipts in 1906:—						
Subscriptions for 1904 ...	5	...			2700	...
" " 1905 ...	50	...			2300	...
" " 1906 ...	445	...			68	50
" " 1907 ...	25	...			292	36
Sale of Journals ...	257	59			5	...
Sale of Maps ...	105	82				
Bank Interest, Fixed Deposits ...	200	...				
Bank Interest, Current Account ...	5	65				
					5365 86	
					6607 83	

**Audited and found correct,
A. KNIGHT.**

R. J. BARTLETT,
Acting Honorary Treasurer, Straits Branch Royal Asiatic Society.

Description of New Species of Hymenoptera from Borneo.

A.—On some new species of *Iphiaulax* (*Braconidae*) from Kuching, Borneo.

By P. CAMERON.

I am indebted to Mr. John Hewitt, the Curator of the Sarawak Museum, for the opportunity of describing the following species of *Iphiaulax* which appears to be the most abundant genus of Hymenoptera in Malaya, so far as the number of species is concerned.

The species may be most conveniently grouped by the form of the plate on the base of the 2nd abdominal segment.

- i. The plate large, triangular, striated, bordered by oblique striæ. *Insignis*, Sm., *cariniceps*, Cam., *octofoveatus*, Cam. In this group the 1st abdominal segment is closely longitudinally striated, and the metanotum is more or less black.
- ii. The plate minute smooth, followed by a keel which extends to the apex of the segment; the central part bordered by keels; the 1st segment keeled laterally and down the centre. *Alienatus*, Cam.
- iii. The plate moderately wide at the base, becoming gradually narrowed to a fine point, then continued as a keel to the apex of the segment. In this group the striation does not extend beyond the middle of the 3rd segment, the following segments being smooth. There is a distinct keel down the middle of the 1st abdominal segment and a less distinct one along the sides. *Extraneus*, Cam. *enrythecus*, Cam., and *declinatus*, Cam.

- iv. The plate striated, gradually narrowed to a point at or near the apex of the segment. The striation in this group extends to the apex of the 4th abdominal segment. The 1st abdominal segment is more or less striated and the metanotum is more or less black; in *longiceps* it is strongly striated. *Longiceps*, Cam.; *lineativentris*, Cam.; *pallidiorbitalis*, Cam., which is noteworthy for the head being largely pale yellow.

Iphiaulax insignis, Sm.

Bracon insignis, Smith, Journ. Linn. Soc., 1857, 123.

Iphiaulax insignis, Szepligeti, Termes. Füzetek, XXIV. 372. ?

This long-tailed species has been taken by Mr. Hewitt in September. The ♀ is 22 mm. long; with the ovipositor 83 mm; its 1st abdominal segment is closely longitudinally striated; the area on 2nd segment is large triangular, ending in a sharp point, not reaching to the base of the apical third of the segment; it is bordered by stronger, oblique striæ, the rest of the segment bears close, more or less interlacing striæ; the 3rd to near the apex and the basal two-thirds of the 4th are closely striated, the striæ radiating from the middle; the rest of the abdomen smooth, bare shining. The face is tinged with yellow; the head somewhat thickly covered with black pubescence. Basal half of mandibles red, tinged with yellow, the apical black. Palpi pale red, covered with pale pubescence.

The *I. insignis* of Szepligeti, quoted above from Java, is probably different from Smith's insect, from Borneo; Smith gives the length of the ovipositor as 44 lines; Szepligeti gives the length of his *insignis* as 55 mm.; the body length being 20 mm. Of the known Bornean species the present can only be confounded with *I Shelfordi*, Cam. (Journ. St. Br. Roy. As. Soc. 1903, 103), which is smaller (15 mm.), but with the ovipositor longer (95 mm.), the striation only extends on the abdomen to the middle of the 3rd segment; the area on the 2nd is longer, being twice longer than its greatest width;

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and the sheaths of the ovipositor are broadly white at the apex, the sheaths in *insignis* being entirely black. In *insignis* the 1st abdominal segment is more than twice longer than it is wide at the apex.

Iphiaulax cariniceps, sp. nov.

Black, the head, thorax, except the centre of metanotum broadly, the anterior legs, the middle, except the tarsi, and the base of hind coxæ, red; wings fuscous violaceous, the nervures and stigma in part testaceous; the middle of face depressed, with a stout keel down the middle, the 1st, 2nd, the 3rd, except at the apex and the basal half of the 4th abdominal segment strongly closely longitudinally striated; the area on 2nd segment triangular, slightly longer than it is wide at the base; closely longitudinally striated, reaching to the middle of the segment. ♀

Length 14 mm., terebra 42 mm.

Kuching. March.

Face coarsely, rugosely not closely punctured, sparsely covered with black hair; the clypeus more closely and finely punctured. Front broadly depressed, the depression deep, clearly defined, twice the width of the lateral part, which is closely, distinctly punctured and sparsely covered with black hair; the centre is bare, aciculated, shining. Antennal scape, shining, bare, not much dilated at the apex, about 3 times longer than thick. Malar space furrowed, the depression much widened below. Thorax smooth, parapsidal furrows deep; the metanotum thickly covered with black hair. The 1st abdominal segment is fully one third longer than wide, the basal half with a rounded slope; the central part of the 2nd is bounded by a keel which converges towards the apex; the part bounding the area stoutly, obliquely striated, the part at its apex is more finely and closely longitudinally striated; outside the keel is a depression, closely, strongly obliquely striated, and with a large, almost smooth depression at its apex; the outer edge closely, rugosely longitudinally striated. Sutureform articulation wide, deep, crenulated, widened at the

outer edges; there is a narrower crenulated furrow at the base of the 3rd segment. The basal half of the wings has the fuscous colour suffused with fulvous, the nervures there being blackish; the nervures on the apical half are paler, fuscous in colour; the basal half of the stigma testaceous, the apex dark fuscous, legs somewhat densely pilose; the sheaths of the ovipositor more densely covered with stiffer black pubescence.

The wide triangular area on the 2nd abdominal segment is rare with the Bornean species of *Iphiaulax*. It is found with *I. inignis*, Sm.

Iphiaulax octofoveatus, sp. nov.

Black; the head, thorax and 4 anterior legs red; the median segment largely tinged with black; the middle tarsi blackish, wings fuscous, the nervures and stigma black; the apical half of the 1st, the 2nd entirely and the basal half of the 3rd, 4th and 5th segments in the centre, coarsely irregularly rugosely striated, the striæ irregular, more or less broken, the striæ on the 2nd stronger and more distinctly separated; the area broad, triangular, as long as it is wide at the base; a keel as long as itself runs from its apex to near the middle. The head and mesonotum sparsely, the metanotum and back of abdomen more densely covered with black hair. Face rugosely punctured, the centre raised and smoother. First abdominal segment of almost equal width, 3 times longer than it is wide at the base, slightly, but distinctly longer than the 2nd; the segments are all longer than wide; the abdomen is 3 times longer than the thorax; slender; the suturiform articulation crenulated, not bifurcated at the apex; there are oval foveæ on the sides of the 3rd to 6th segments. The hind coxæ are longer than usual, almost as long as the 1st abdominal segment and of almost equal width. Temples roundly narrowed, as long as the top of the eyes; the occiput rounded inwardly.

Length 12 mm.

Kuching. July.

A distinct species.

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Iphiaulax alienatus, sp. nov.

Black, the head, thorax and anterior legs red, the middle legs red, suffused with black, the 1st abdominal segment smooth, the middle with a stout keel, the sides with a weaker, more irregular keel, the 2nd segment and the basal two-thirds of the 3rd strongly irregularly striated, the 2nd with a central keel slightly, triangularly dilated at the base, extending to the apex of the segment, the central part bordered by keels which slightly converge towards the apex; the suturiform articulation wide, deep, crenulated; there is a wide, transverse depression shortly beyond the middle of the 3rd, where the striæ end; there are 3 stouter keels down the centre almost dividing the depression into 2 parts. Legs densely covered with long black pubescence. ♀.

Length 15 mm.; terebra 32 mm.

Kuching. August.

Face coarsely punctured-reticulated; the clypeus more finely reticulated, bordered all round by a keel. The 2nd abdominal segment is as long as the 1st, longer than the 3rd; on the outer, apical half of the central division is a longish curved depression; the striæ are stout, few in number and more oblique on the outer than on the inner parts; the central part of the 3rd, on either side of the central keels, is raised, smooth. Malar space not much more than half the length of the eyes. The basal two abscissæ of the radius together shorter than the apical.

Iphiaulax extraneus, sp. nov.

Black, the antennal scape, head, thorax and front legs red, the middle femora tinged with red; wings fuscous, the nervures and stigma black. First abdominal segment smooth, keeled down the middle, the sides depressed; the central part is clearly raised and has perpendicular sides; the part bordering it below narrow, stoutly crenulated; the segment is slightly longer than the 2nd, which is stoutly striated to near the apex; its central area is smooth, narrow, bordered by raised keels; it becomes gradually narrowed to a fine point near the middle and is continued as a fine keel to the apex; the segment is smooth at

the base; there is a longish fovea, narrowed at the base, on either side of the apex; the 2nd segment is striated, finely closely broadly to shortly beyond the middle; the 3 central keels on the suturiform articulation are continued beyond the furrow, the lateral being much longer than the central, which does not extend much beyond the furrow; the sides near the apex are broadly depressed; there is a curved crenulated furrow at the base of the 3rd segment. Wings fuscous violaceous, the nervures and stigma black. ♀

Length 13 mm.; terebra 30 mm.

Kuching. September.

Face rugosely punctured-reticulated; the clypeus with a curved, finely punctured depression in the middle above. Temples as long as the top of the eyes, broadly rounded behind. Metanotum thickly covered with blackish hair. The basal 3 ventral segments of the abdomen white except for an oblique black spot on the 3rd. The 1st segment 3 times longer than it is wide at the apex.

Iphiaulax Eurythecus, sp. nov.

Black, the head, thorax, anterior legs, the middle coxæ trochanters and femora for the greater part red, the metanotum large infuscated; wings fuscous violaceous, the nervures and stigma black; the plate on 2nd abdominal segment longish triangular, smooth at the base, finely closely striated at the apex, the keel narrow, extending to the apex, where there is a broad, smooth plate; the basal 2 abdominal segment closely longitudinally striated; the basal half of the 3rd at the sides more finely striated. ♀

Length 10 mm.; terebra 11 mm.

Kuching, December. Sadong, August.

Face smooth, bare, shining in the middle, the sides weakly punctured and haired; the clypeus bordered laterally by a pyriform fovea, deepest and widest below. Temples as long as the eyes, rounded behind. First abdominal segment twice longer than wide of equal width throughout; stoutly, irregularly

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longitudinally striated, smooth in the centre at the base and, to a less extent, at the apex; the lateral furrows deep, obscurely crenulated; the 2nd segment strongly striated, the striae interlacing; the basal area bordered laterally by a short, broad, smooth triangular one. Sutureform articulation broad, irregularly striated; there is an almost smooth, triangular plate on the sides of the 3rd segment, their apices bordered by a broad, closely striated band. The abdomen is as long as the head and thorax united. Malar space with a wide shallow depression. The basal 2 joints of the fore tarsi together are longer than the tibiae.

This species comes very near to *I. longitarsis*, Cam.; if it were not for the difference in the form of the plates on the 2nd abdominal segment, I might have considered them identical species; the central plate in the present species is long and narrow, becoming from the base gradually narrowed to a fine point; the lateral plates are much broader than long; in *longitarsis* the central plate has the basal half of equal width, the apical narrowed to a point; the lateral plates are longer than wide.

Iphiaulax pallidiorbitalis, sp. nov.

Black, the head, antennal scape, pro-mesothorax, base of metathorax, anterior legs and middle coxae, trochanters and femora, red; the outer orbits, malar space to shortly beyond the inner eye orbits and the base of the mandibles, pale yellow; wings fuscous, the nervures and stigma black. The 3rd to 5th segments of abdomen closely, regularly striated; the 2nd with the central area, extending to the apex of the segment, becoming gradually narrowed towards the apex; it is formed by 2 keels which unite shortly before the apex, towards which they are continued as one; in the centre is a keel extending from the base to the apex; at the base, on either side, is a short curved keel; the central area is bordered by transverse curved striae, more or less broken; outside these are 2 irregular longitudinal keels which are united at the base; the space between these and the outer edge is smooth, except at the apex, which is irregularly reticulated. The sutureform articulation is not

divided at the sides, which, at the furrow, are reticulated; there are no transverse furrows on the apex of the segments; there is a narrow crenulated furrow on the base of the 4th segment. The raised centre of the 1st abdominal segment is keeled down the sides and down the middle; on the sides are 3 or 4 irregular foveæ; the wide lateral furrows are irregularly transversely striated. Malar space nearly as long as the antennal scape, more than one third of the length of the eyes. Centre of face base, smooth, the sides sparsely haired. Temples as long as the top of the eyes, rounded, but hardly narrowed; the occiput rounded inwardly. Metapleural furrow distinct, continuous. On the centre of the apex of the metanotum are 3 stout keels, bordered at the end by a stouter transverse one. Front distinctly broadly depressed in the centre; there is a furrow down the middle. Tibiæ and tarsi densely covered with black stiff hair. The apical wing nervures are fuscous. ♂

Length 9-10 mm.

Kuching. March.

Iphiaulax longiceps, sp. nov.

Black, the head, thorax and fore legs red, the middle legs of a darker red, their tarsi fuscous wings fuscous, the nervures and stigma black; the 2nd, 3rd and entirely the 4th abdominal segment to shortly beyond the middle closely, strongly longitudinally striated; the area on 2nd segment reaching to the apex, becoming gradually narrowed to a sharp point; somewhat strongly longitudinally striated; the raised central part of the 1st segment broadly furrowed down the middle, the furrow narrower than the sides, which are irregularly longitudinally stoutly striated, almost reticulated. Apical slope of metanotum stoutly longitudinally striated, the centre at the base raised, the raised part smooth at the base, the apex with a twisted keel. Sheaths of ovipositor broadly white at apex. ♀.

Length 13 mm., terebra 20 mm.

Kuching. December.

Cheeks slightly longer than the eyes, broadly depressed, more deeply above than below; above smooth and shining in

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the middle, below closely, uniformly finely punctured. Face strongly, but not closely punctured, the middle below impunctate, finely, closely longitudinally striated. Middle of front distinctly depressed, the sides of the depression irregularly raised; in the middle is a keel which is wide above, gradually narrowed below. Temples two-thirds of the length of the eyes, rounded behind. The part bordering the keel on the 2nd abdominal segment at the base is stoutly transversely striated, followed by a smooth space; beyond is a long and a short curved longitudinal keel, the outer more curved than the inner; inside are 4 stout, curved oblique keels, the keel between the 2 portions is flat and becomes gradually widened; the apex on the outside is wide, depressed; the striæ on the outside of the 3rd segment are more curved and irregular than are those down the middle. The apex is smooth and shining; the apex of the striated lateral parts depressed; there is a curved depression on the sides of the striated part of the 4th segment near the apex. Centre of mesonotum depressed at the apex.

This species should be known by the long malar space and by the strongly striated metanotum.

Iphiaulax lineativentris, sp. nov.

Black, the antennal scape, head, pro- and mesothorax, the anterior legs and the middle femora, red; wings fuscous, the nervures and stigma black; the 1st and 2nd abdominal segments strongly, the 3rd more finely, except at the apex, and the basal half of the 4th still more finely striated; the 2nd segment as long as the 1st, fully one fourth longer than wide, the 3rd slightly longer than wide; the raised central part of the 1st segment deeply furrowed in the middle, the apex of the furrow narrowed to a point, the basal half of the sides raised, flat, with a fovea at the base and apex, both obliquely narrowed at the apex, almost the apical half of the sides depressed, the depression divided by an oblique keel: the keel on the 2nd segment extends from the base to the apex, is not very broad at the base and becomes gradually narrowed to a point, and is closely, somewhat strongly striated; the raised

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central part of the segment is not very clearly defined and becomes slightly narrowed towards the apex, near which, on the sides, is a fovea, narrowed at the base and apex, longish, the basal 3 segments, together, are almost as long as the head and thorax. Face smooth in the middle, the sides sparsely punctured; the clypeus aciculated strongly. Metapleural furrow wide, undivided. Temples rounded not narrowed obliquely, as long as the top of the eyes; the occiput transverse. Apical half of mesonotum flat. Apex of ovipositor broadly white. ♀

Length 13 mm.; terebra 24 mm.

Kuching. July.

Legs with the pubescence moderately dense and long. Apical slope of metanotum with a stout keel bordered by distinct furrows. The outer furrow on the 1st abdominal segment is aciculated, the apex depressed and more shining; the base and apex of the basal and apical parts stoutly, transversely striated, 4 on each end, the basal stouter than the apical. The black ventral spots occupy almost the whole of the segments Malar space as long as the eyes.

May be known by the long 2nd abdominal segment with its striated keel extending from the base to the apex, by the stout keel, bordered by furrows, on the apex of the metanotum and by the long malar space. It is allied to *I. longiceps* which has the apical slope of metanotum striated throughout, and has the 2nd abdominal segment only as long as the 3rd. The ventral marks are larger than usual.

Iphiaulax declinatus, sp. nov.

Black, the antennal scape, head and thorax bright red; the fore legs of a more obscure red; the middle tinged irregularly with red; wings fuscous the stigma and nervures black; the apex of the sheaths of the ovipositor from shortly beyond the middle white. Basal half of 1st abdominal segment smooth, impunctate; unstriated; the raised middle of the apical half with a fine keel down its centre its sides clearly margined; there are a few irregular striæ on them; the lateral

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furrows wide, shallow, smooth. The area on the 2nd segment becomes gradually narrowed to a fine point, longer than it is wide at the base; the part bordering it is irregularly, stoutly reticulated; the outer division is depressed in the middle and obliquely striated, the striæ more regular at the apex than at the base; the 1st transverse furrow is deep, stoutly, but not closely crenulated; at its sides near the outer edge is a large irregular smooth space; the 2nd furrow is narrower and more closely crenulated; there is a narrow, smooth furrow on the base of the 5th segment. Abdomen clearly longer than the head and thorax united. There is a distinct furrow down the centre of the front.

Allied to *I. trichiothecus*, Cam.; it is a stouter species, with the back of the abdomen not suffused with rufous, the central part of the 1st abdominal segment is of equal width, not narrowed towards the apex, the central keel is much shorter, not half the length of the segment, this keelless basal part being perfectly smooth; in *trichiothecus* the keel extends from the apex to the base, the sides being more or less striated-reticulated.

Chaolita laticaula, sp. nov.

Red, the flagellum of antennæ hind legs, except the base of coxæ, the abdomen in the centre of the 1st segment, the apical 3, and the sheaths of the ovipositor, black; the middle abdominal segments largely suffused with rufous; wings fuscous, tinged with violaceous, the nervures black, the stigma black, suffused with testaceous. ♀

Length 12 mm.; terebra 13 mm.

Kuching. December.

The keel between the antennæ is stout; the plate is not very prominent, broader than long depressed, gradually widened towards the apex; the keel only extends to its base. Centre of face broadly depressed, finely rugose, the sides rounded, smooth. Tips of mandibles black. Flagellum of antennæ densely covered with short, stiff black pubescence. Thorax long, narrow, flat above, without furrows; the metapleuræ with a wide, shallow furrow in the middle. First abdominal

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segment flat, the centre clearly separated, of equal width, closely longitudinally striated, the striae more distinct and more widely separated at the apex; the sides become slightly, gradually wider towards the apex and are closely finely striated; the 2nd, 3rd and 4th, segments are closely, distinctly longitudinally striated, the striae becoming gradually weaker, and have oblique furrows on the sides at the base; the 2nd is raised in the middle, without an area.

The frontal plate is smaller, much less prominent than in *C. fuscipennis*, Cam.; and *C. ruficeps*, Cam.; it differs, further, in having the abdomen flatter, largely tinged with rufous, the sheaths of the ovipositor are broader and more densely pilose.

B.—On new *Ichneumonidae*.

Hytophatnus, gen. nov.

Head very little developed behind the eyes, the occiput broadly rounded inwardly; the face and clypeus flat, not separated by a suture, the apex of the latter broadly rounded. Mandibles not broad, the upper tooth long, sharp-pointed, the sub-apical short, turned inwardly. Scutellum flat, longer than wide, the sides not keeled. Metanotum short, the apex with an oblique, straight slope; the basal slope without clearly defined areæ, the areola only separated from the lateral by being rough, instead of smooth and shining; the apical 3 are separated only by the fact that the centre is depressed; the only distinct keel on the segment is one round the apical slope and one round the top of the pleuræ; the former is dilated into a blunt tooth near the middle; there is a broad keel over the metasternum. Post-petiole distinctly separated, depressed in the middle at the base; the gastraceli broad, united by a deep depression. Legs (especially the hinder) stout; the hind coxæ larger and stouter than usual. Antennæ longer than the body, tapering towards the apex, not serrate. Areolet 5-angled; disco-cubital nervure unbroken; the transverse median nervure received shortly beyond the transverse basal.

The characteristics of this genus are the unseparated, rounded at the apex, clypeus, short temples, longish malar

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space, the long upper and short lower teeth of the mandibles, the confluent basal area of the metanotum, and the tuberculate base of the post-scutellum. I am not sure, until the ♀ is known if it belongs to the *Ichneumonini* or to the *Joppini*.

Hytophatnus lineatus, sp. nov.

Black, the sides of the face broadly, of the clypeus narrowly, the black central part on the clypeus being broader, and more irregular than that on the face, mandibles, except at the apex, palpi, the eye orbits—the line widened on the vertex—a line on the pronotum, a broader one on the apical half of the propleuræ below, the mesopleuræ from shortly below the middle, tubercles, tegulæ, scutellums, a semicircular longitudinal mark on the sides of the apex of the metanotum, the rounded part on the outside, a small and a larger mark below the hind wings, a large irregular mark, narrowed above, on the apex of the metapleuræ and broad bands on the apices of the abdominal segments yellow. Legs fulvous, the 4 anterior tinged with yellow in front, the coxæ and trochanters yellow, the hind coxæ on the outside broadly in the middle, the hind knees and the apex of the hind tibiæ, black; the hind tarsi yellow. Antennæ broadly white in the middle. Wings hyaline, the nervures and stigma black. ♀.

Length 9 mm.

Kuching. September.

Densely covered with a white down; smooth, the middle of the face and the mesonotum weakly punctured, the mesonotum with a plumbeous hue. Metanotum sparsely punctured, more densely haired than the rest of the thorax. The post-petiole and the 2nd and 3rd segments closely longitudinally reticulated-striated. Legs shortly, densely pilose.

JOPPINI.

Aulojoppa, gen. nov.

Head cubital, the temples wide, the occiput roundly incised, not margined. Clypeus separated from the face, its

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apex broadly, distinctly round. Mandibles broad, curved, the teeth large clearly separated, sharply pointed, the upper longer than the lower. Apical half of pronotum projecting, especially at the apex, which forms an incision with the tegulæ. Basal slope of mesonotum with distinct parapsidal furrows. Scutellum not much raised, not margined, wider than long. Metanotum regularly areolated the areola longish horse-shaped. Apex of abdomen bluntly pointed; it has an ovipositor as long as the apical two segments united. Areolet 5-angled; the 2nd transverse cubital nervure is faint, longer and more obliquely sloped; the transverse median nervure in hind wings broken near the bottom.

The labrum is hidden; the disco-cubital nervure unbroken by a stump; the transverse median nervure interstitial; the basal areæ of metanotum confluent; the cheeks are margined; the post-petiole is not clearly separated and closely longitudinally striated; the last abdominal segment large, as long as the penultimate. The apex of the metanotum ends laterally in 2 small, but distinct teeth. The hind femora reach to the base of the 4th segment, the legs being short and slender. Eyes large, parallel; the malar space small. There are distinct parapsidal furrows on the base of the mesonotum.

The distinctive characteristics of this genus are the large, cubital head, the rounded apex of the clypeus, the distinct furrows at the base of mesonotum, the broad scutellum and the long projecting ovipositor.

Anlojoppa spilocephala, sp. nov.

Black, 2 large marks, roundly narrowed on the innerside, on the sides of the face, the clypeus, except at the top, a large pyriform mark—the narrowed end in front,—on the sides of the vertex, a broad line in the middle of the outer orbits close to the eyes, a line on the apical third of the pronotum, and of the propléuræ below tegulæ, scutellum, a large, somewhat triangular mark on the sides of the metanotum, covering the spines, the base of the 1st abdominal segments and the apices of the others—those on the 3rd, 4th and 5th broadly dilated

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laterally—the apical entirely, yellow. Legs yellow; the 4 anterior femora below, the posterior entirely, the hind coxæ, trochanters, femora and apex of tibiæ, rufofulvous. Antennæ black above, pale yellow below. Wings hyaline, the nervures and stigma black. ♀

Length 10 mm.; terebra 1 mm.

Kuching. February.

Head smooth, shining; the front strongly, closely reticulated, the raised central part of the face closely, finely longitudinally striated. Mesonotum opaque, impunctate towards the apex in the centre, irregularly, weakly striated. Base of metanotum smooth; the rest weakly irregularly longitudinally striated. Propleuræ smooth, irregularly striated in the middle below; the base and lower part of the mesopleuræ finely punctured, the metapleuræ, if anything, more weakly punctured. Post-petiole strongly, closely, the 2nd segment weakly striated, except at the depressed base, where the striation is much stronger. The base and lower part of the sheath of the ovipositor is pale yellow.

Cratojoppa ornaticeps, sp. nov.

Black, the face, except a broad line of equal width down its middle, clypeus, mandibles except at apex, palpi, the inner orbits, the line narrowed below and wide on the incision opposite the ocelli—the incision gradually narrowed towards the middle, the line going round the top and down the outer orbits on which it becomes gradually widened from the top to the bottom, a line on the sides of the pronotum, not extending on to the base, a line on the lower part of the base, tegulæ, tubercles, 2 longish lines in the middle of mesonotum, the scutellar keels, sides of scutellum, post-scutellum, a triangular mark—the narrowed end at the base—the apex with a triangular incision,—behind the hind wings, an irregular mark, gradually narrowed below, on the sides of the apical slope of the metanotum, a broad line, extending from the base to the apex, on the lower part of the mesopleuræ, its base oblique, straight, the apex narrowed and rounded, and broad

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lines on the apices of the abdominal segments—the basal 5 dilated at the sides, the 6th of equal width, the 7th also of equal width and occupying the apical three-fourths of the segment,—bright lemon-yellow. Antennæ broadly ringed with white—the white part wider than the black basal or apical. Legs yellow, the hind femora fulvous; an irregular line, dilated in the middle on the hinder part of the 4 anterior femora, a line, narrowed at the base, on the hinder part of the 4 anterior tibiæ, the apical three joints of the 4 anterior tarsi, the hind coxæ, except broadly at the apex above and more regularly and narrowly at the apex below the base of the basal joint of the trochanters, the apical one more irregularly, and the apical fourth of the hind femora and tibiæ, black. Wings hyaline, the nervures and stigma black. ♀.

Length 14 mm.

Kuching. June.

Head smooth, the face and clypeus sparsely punctured in the middle; it is wider than the thorax; the temples wide, roundly narrowed, the occiput roundly, deeply incised, margined. Pro- and mesothorax smooth; the apex of propleuræ obliquely, finely punctured; the apical half of the mesonotum in the centre with large, deep punctures, placed irregularly, the base in the centre weakly irregularly punctured. Areola smooth; the basal lateral areæ of metanotum strongly deeply punctured, the apical strongly transversely striated. Pro- and upper half of mesopleuræ smooth, the lower half of the latter closely finely punctured; the metapleuræ coarsely punctured. Post-petiole finely, closely striated in the middle, the sides with large scattered punctures; the 2nd, 3rd and 4th segments are strongly, the 5th weakly longitudinally striated.

C. rufo-femora, Cam. May be known by the areola being irregularly strongly punctured on the apical half and by the basal abdominal segments having separated spots, not continuous lines. From the Indian known species it may be known by the black mark on the face, by the black areola, which is also shorter and not transverse at the apex, but rounded inwardly.

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CRYPTINÆ.

Mesostenoides angulicollis, sp. nov.

Black, a large mark in the centre of the face, rounded above, slightly narrowed below, a line on the sides, rounded, narrowed above and below, clypeus, mandibles, except at the apex, a line on the upper inner orbits, rounded, narrowed above and below, a narrow line, interrupted in the middle, on the base of the prothorax, a broad raised line in the middle of pronotum, tegulæ, scutellums, metanotal spines, and broad lines on the apices of the abdominal segments—the 1st and last broader than the others, yellow. Legs reddish fulvous, the 4 anterior coxæ and trochanters and the upper side of the hind coxæ, yellow, the rest of the hind coxæ, the apex of the hind femora and the base of their tibiæ, black. Antennæ broadly white in the middle. Wings hyaline, the stigma and nervures black. ♀.

Length 11 mm.

Kuching. February.

Head, if anything, wider than the thorax; the face somewhat strongly punctured, the clypeus less closely punctured above, smooth below, covered with white pubescence. The part between the ocelli and the frontal depression bearing stout, more or less, curved striæ. Base of thorax above broadly rounded; a rounded incision between the yellow dilated part of the pronotum and the black apex, which is rounded. Mesonotum finely rugose, more or less striated at the base. Scutellum roundly raised, longer than wide, the apex with a rounded slope; it is almost smooth; the basal depression is large and has 4 stout, slightly converging keels; there are stout lateral keels on the basal slope. On the metanotum there is a distinct petiolar area, which is smooth and depressed at the base; on the apex are 3 stout irregular transverse striæ; the base on the sides closely, mostly transversely reticulated; the transverse keel is stout and is roundly curved towards the base in the middle; the rest of the metanotum is strongly, widely reticulated, the reticulations irregular, more or less angled. The upper

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♀

part of the propleuræ is covered with close oblique striæ, bordered behind by a stout keel; below it bears stout, clearly separated, longitudinal keels. Meso- and metapleuræ stoutly reticulated, covered with white pubescence; the former with a large, smooth and shining space at the apex. The 1st abdominal segment is broad at the base, becoming gradually wider towards the apex; the sides are high, bordered above and below and are roundly incised on the ventral side at the apex; the 2nd and 3rd segments are closely, distinctly punctured; the 4th is weakly punctured, the others almost smooth. Metanotal spines large, prominent, conical, yellow. Areolet longer along the transverse cubital nervures than along the radius; the 2nd transverse cubital faint; the recurrent nervure is received near the apex; the transverse median behind the transverse basal; the transverse median in hind wings is broken not far from the top of the lower third.

Mesostenoides is a *Mesostenus* with spined metanotum. It may be as well to differentiate it from the Bornean allied genus *Vagenatha*. The differences may be expressed as follows:

Base of thorax above transverse, laterally projecting into stout, large teeth; metanotum without a transverse keel and no petiolar area; the lower sides of the petiole at the base and apex spined, areolet large, longer than wide.

Vagenatha, Cam.

Base of thorax rounded, not toothed, metanotum with a transverse keel and petiolar area, the lower sides of abdominal petiole not spined; areolet small, almost square.

Mesostenoides, Ashm.

In *M. angulicollis*, the labrum is incised in the middle; this is not the case with *M. carinisentes*, Cam., from Sikkim; the latter species differs further in the scutellum being flat and keeled to the top of the apical slope.

PIMPLINÆ.

Acænitini.

Xoridesopus, gen. nov.

Arolet small, almost square. Disco-cubital nervure unbroken. Transverse median nervure received distinctly

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before the transverse basal. Transverse median nervure in hind wings broken below the middle. Median segment with 2 transverse keels; its spiracles small, longish oval. Hind legs not unusually long, the basal joint of the hind tarsi as long as the following 4 united the fore tibiae compressed at base. Apex of clypeus transverse, depressed obliquely; the apex bordered by a keel which curls round the sides, where it is more distinct. Apex of mandibles with 2 equally-sized teeth, clearly separated. Labrum large, projecting. Parapsidal furrows distinct to shortly beyond the middle. Basal half of mesosternum bordered by a curved furrow. Scutellum not prominent, not margined. All the claws are simple, not toothed. Ovipositor about one third of the length of the abdomen; it issues from the apex of the 5th segment; the 6th and following segments are cleft in the middle to receive it; there is no prominent, cultriform hypopygium. Temples short. Fore tibiae short, stout, broadly, distinctly narrowed at the base; the hind coxae are more than twice longer than thick; the fore tibiae have one, the posterior four have 2 moderately long spurs; the legs are slender and, except as regards the fore tibiae, are formed as in the *cryptinae*. The 1st abdominal segment is roundly curved at the base; its sides are keeled above and below; the spiracles are placed before the middle.

The only group in which this genus can be placed is the *Acoenitini*; the form of the 1st abdominal segment and the position of its spiracles separate it from the *Cryptinae*, with which it has a considerable resemblance. It has the inflated, contracted at the base, tibiae of the *Xoridini*, but not the characteristic head of that group. On the other hand it has not the ploughshare-shaped, prominent hypopygium of the *Acoenitini*. So far as the alar neurulation is concerned it is as in the *Cryptinae*, as e.g. in *Mesostenus*. The legs are shorter and more slender than in the *Acoenitini*. For the present I leave it in that tribe.

Xoridesopus annulicornis, sp. nov.

Black, the sides of the face, the orbits all round, the band on the outer side becoming gradually widened below, the sides

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and top of the clypeus broadly, labrum, palpi, a line on the lower edge of the propleuræ, tegulæ, a conical mark on the apex of the middle lobe of mesonotum, scutellums, a square, large mark between the two keels of metanotum, the apical slope except a small square black mark in the middle of the apex, tubercles, a mark, with the apical two-thirds dilated, the basal narrowed, its base projecting upwards and downwards, the base of the dilated part roundly curved upwards, the apex straight, oblique on the lower part of mesopleuræ, a conical mark below the hind wings, the upper part of the metapleuræ broadly, the base of the 1st abdominal segment, broadly, the apices of the 1st to 6th, the bands dilated backwards on the sides, a broad band on the middle and sides of the 7th segment, laterally projecting to the base, and the apex of the 8th broadly, above projecting to the base, where it becomes gradually narrowed, and the ventral segments, except the last, yellow. Antennæ pale yellow, the base and apex broadly black, the base more broadly than the apex--the 4 basal and the basal half of the 5th and the apical 7 joints. Legs with the coxæ pale yellow, the apical half of the hinder black below, the mark incised in the middle; the femora and trochanters fulvous, the hinder deeper in tint than the anterior, the tibiæ yellow, tinged with fulvous; the 4 anterior tarsi fuscous, the hinder white; the apex of the hind femora broadly black, wings hyaline, the nervures and stigma black. ♀.

Length 12 mm.; terebra $2\frac{1}{2}$ mm.

Kuching. December.

Head smooth, the face sparsely pilose. Pro- and mesothorax smooth; the depression on propleuræ broadly striated; the upper part of the mesopleuræ depression striated more stoutly. Base of metanotum finely closely, longitudinally striated, the striæ interlacing; the part between the keels finely longitudinally reticulated; the apical slope coarsely transversely striated. Metapleuræ smooth at the base, the rest somewhat stoutly, obliquely striated. Basal 4 segments of abdomen closely punctured, the puncturation becoming gradually weaker. Hind tibiæ and tarsi sparsely, but distinctly spinose.

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Hadrocryptus dentatus, sp. nov.

Black ; the facial tubercle, sides of face—the line slightly broader than the black central part—clypeus, labrum, a line on the upper inner orbits to the end of the top of the eyes, the outer to near the outer edge, base of mandibles to near the middle, base of pronotum, a longish oval mark on the sides of the middle lobe of mesonotum at the base another at the apex ; scutellar keels, scutellum except at the base, post-scutellum, the keels at the sides of both, a broad reversed T-shaped mark on the apex of metanotum, its top rounded, the sides blunter, a curved line on the apex of propleuræ, tubercles, a mark, longer than wide, on the lower third of the apex of mesopleuræ, the apex of metapleuræ broadly, the mark obliquely narrowed above and below, and broad bands on the apices of the abdominal segments, the apical dilated backwards on the sides to the base of the segments, yellow. Four front legs yellow, the femora tinged above with fulvous ; the hinder yellow, their femora tinged with fulvous, the outer side of the coxæ, the inner to near the apex, the apical joint of the trochanters on the innerside, the base of the femora narrowly, the apex more broadly—the band as long as the 2nd tarsal joint—and the apical 2 joints of the 4 anterior tarsi, black. The 5th to 13th joints of antennæ white. Wings hyaline, the nervures and stigma black. ♀.

Length 15 mm. ; terebra 6 mm.

Kuching, Borneo. June.

Facial tubercle prominent, longish oval, twice longer than wide, blunter pointed and broader below than above, strongly punctured. Face and clypeus strongly punctured, the latter less strongly than the former ; the apex of the clypeus transverse, the sides slightly projecting and there is a minute tubercle in the middle ; the lateral projections leaf-like. Front and vertex smooth, punctured behind the ocelli. Mesonotum smooth, the apex in the middle finely punctured. Scutellum distinctly, not very closely punctured, the apical slope striated. The base of the metanotum has the basal half

smooth, the apical closely punctured; the space between the 2 keels reticulated, finely at the base, which, at the sides, is longitudinally striated; the apical slope is strongly, irregularly transversely striated. Propleuræ smooth, the middle depression striated, the striæ becoming longer towards the apex. Mesopleuræ, except at the apex, closely punctured, behind the dilated smooth apex is a band of clearly separated punctures; the lower part is more or less striated. Metapleuræ smooth, sparsely, but distinctly punctured at the base, the rest closely, stoutly obliquely striated. The dilated half of the petiole is sparsely distinctly punctured; on its apical half (of the apex) is an oval, longish, depression; at the base of this is a longish, more clearly defined longitudinal furrow, with obliquely-sloped sides; the petiole is narrowed at the extreme base; from there it becomes gradually widened towards the apex; it is finely punctured; the 2nd, 3rd and 4th segments are closely, distinctly punctured, the puncturation becoming gradually weaker. Areolet large, longer along the radius than on the transverse cubital nervures, 5-angled; the recurrent nervure is received shortly beyond the middle.

Under the middle of the petiole, on the sides, are 4 short, distinct teeth; the basal 2 are more widely separated than are the apical, which are separated from each other by a slightly less distance than they are from the basal pair. The transverse median nervure in the hind wings is broken shortly, but distinctly below the middle.

This species may be known from *H. nasutus*, Cam., and *H. tuberculatus*, Cam., from the Eastern Himalaya by the teeth on the lowerside of the abdominal petiole, and by there being a small mark on the apex of the mesopleuræ instead of a large long mark, narrowed at the base along the lowerside, extending from near the base to the apex.

C.—On two new species of *Mellinus*.

Mellinus nigrolineatus, sp. nov.

Thorax pale testaceous, the metanotum pale yellow, the abdomen rufo-testaceous; the head, a broad line in the middle

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of the basal half of mesonotum, a slightly narrower one on the apical three-fourths down the sides, the furrow at the base of the scutellum, the metanotal area, the central furrow, its apex, the centre of propleuræ broadly, the mesosternum, the apex of mesopleuræ and the base of metapleuræ, black; the apex of the petiole and the base of the dilated part broadly, infuscated; antennæ black, the scape yellowish, the basal joints of flagellum testaceous below. Wings hyaline, iridescent, the costa, stigma and nervures fuscous. ♀.

Length 10 mm.

Kuching. January 14th.

Face and clypeus densely covered with silvery pubescence as are also, but less densely, the sides of the front; the vertex is smooth, shining and sparsely haired. Below the antennæ is a transverse keel; between it and the base of the antennæ is a longitudinal plate, rounded and narrowed in the middle. Eyes large slightly diverging below, coarsely faceted. Thorax smooth, shining, sparsely haired; the furrow at the base of scutellum, stoutly crenulated. On either side of the metanotal area are six stout, clearly separated keels. The base of propleuræ stoutly, irregularly striated. The dilated apex of petiole large, longer than wide, pyriform. The mandibles are testaceous, tinged with yellow-collar transverse, margined at the base. Tibiæ fringed with white hair; the tarsi covered with darker, shorter, stiffer hair. The apical half of the metanotum has the sides transversely striated. The petiole is distinctly, roundly curved and is much more dilated than in *pygmacus* or *arvensis*; it is longer than the following 2 segments united.

Mellinus nigromaculatus, sp. nov.

Rufo-testaceous, the head, the 3rd and following segments of the antennæ, a small irregular spot on the sides of the mesonotum at the base, a larger one near the centre, the furrows at the base and sides of the scutellum, the metanotal area, upper part of furrow, the base of mesopleuræ broadly, of the metapleuræ narrowly on lower half and the mesosternum, the

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mark roundly dilated on to the mesopleuræ, black. Legs coloured like the body, but paler, the hinder darker tinted than the anterior. Head densely covered with silvery pubescence; the front with a distinct keel down the middle; except at the ocelli the front and vertex are dark rufo-testaceous. Mandibles yellowish to beyond the middle; the apex black, the part behind it rufo-testaceous. Antennal plate stout, roundly narrowed in the middle; there is no transverse keel below it. Scutellar furrow irregularly crenulated. Metanotal area large; in its middle are two widely separated keels; on either side are a few irregular striæ. Abdominal petiole curved, thickly nodose at the apex; it is as long as the following 2 segments united. Thorax sparsely covered with pale and fuscous hair. The keel bordering the base of the apex of pronotum is narrow, and is thinner in the middle than at the sides. Basal two segments of antennæ pale yellow, the others black, brownish below. Wings hyaline, highly iridescent, the stigma and nervures dark fuscous. ♀.

Length 8 mm.

Kuching. November 13th.

There may be a black mark in the middle of the mesonotum, forming a triangle with the basal pair. Ocelli in a triangle, the hinder bordered by a furrow on the outer side and separated from the eyes by a distinctly greater distance than they are from each other. Sides of pronotum at base roundly narrowed.

There are now three species of *Mellinus* known from Borneo. They may be separated thus:

- Thorax black; the head and thorax covered with golden pubescence; the metanotal area not clearly defined *crabiformis*, Sui.
- (b.) Thorax testaceous, marked with black; the pubescence on the head and thorax silvery; the metanotal area clearly defined, depressed.
- Mesonotum with 3 large black lines; the head black, entirely, the collar transverse, the sides not narrowed, a transverse keel on the face below the antennæ *nigrolineatus*.

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Mesonotum with 3 spots in a curve; the head black and testaceous, the collar broadly, distinctly roundly narrowed, no transverse keel below the antennæ *nigromaculatus*.

D.—On some *Vespidæ*.

Icaria parvimaculata, sp. nov.

Black, a short line on the base of the mandibles, a small mark on the sides of the clypeus shortly above the middle, 2, almost united, lines on the base of the post-scutellum, a line down the sides of metanotum, straight on the inner, rounded on the outside, a short line, dilated backwards in the middle, a narrow line on the apex of the 2nd abdominal segment and a narrow indistinct one on the apex of pronotum, pale yellow; wings hyaline, the apex broadly smoky in front, the stigma and nervures black in front. ♀.

Length to end of 2nd abdominal segment 6 mm.

Marup. May (J. Héwitt).

First abdominal segment as long as the second; its base narrow, the apex dilated roundly above, becoming gradually higher above; seen laterally the segment becomes gradually widened from the base to the apex; the 2nd segment cup-shaped, roundly narrowed at the base, shorter than it is wide at the apex, closely distinctly, almost uniformly punctured, the punctures more or less interlacing; the first segment smooth, shining; both are sparsely covered with white pubescence. Clypeus very shining, very sparsely punctured, almost smooth on the lower, more distinctly and closely on the upper half; it is slightly broader than it is long and ends in a distinct tooth.

In its black colouration this species approaches *I. lugubris*, Sm. and *I. flavolineata*, Cam., but it cannot be confounded with either; in form it more resembles *I. malayana* and *I. ornaticeps*.

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Icaria intermedia, Cam.

This species (described from Java, Tijdsch. voor Ent. XLVIII) has been taken at Transan, Borneo in August. The band on the apex of the 2nd abdominal segment is slightly narrowed at the base in the middle.

Icaria maculifrons, Cam.

A very dark, blackish example of this species has been taken at Merdang in December.

Icaria artifex, Sauss.

Two very dissimilar specimens, as regards the size of yellow marks and their shape—one from Kuching in March, the other from Sadong in August. The usual yellow line on the sides of the petiole may be absent or greatly reduced; the shape of the marks on the 2nd abdominal segment varies, and the line on the clypeus may be black or red.

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A Pelandok Tale.*

The story is told that once on a time in the olden days the king of a certain country was out hunting, he had been out many days and had got nothing. Owing to the noise that was made by all his followers all the animals had run right away. A certain pelandok was also running away. While he was busy running along glancing to the right and to the left, he came to a certain place where there was a pond, into which he fell. He swam to the west and he swam to the east looking for a place to get up but he could not find one. While he was in this fix an elephant passed. Now at that time of day there happened to be a very big storm indeed with thunder booming and lightning crackling hither and thither. When the pelandok saw the elephant, he said to him, "Ho Ka Sang Gajah, are you not afraid that the sky will fall in? Just listen to the noise, rum rum."

The elephant said, "If the sky is really going to tumble in, I am afraid it may hit me, and if it hits me I shall die."

The elephant then said, "What are you doing down there in that very deep well?"

The pelandok replied, "Oh I have two reasons for being in this well. First I ran away from this sky that is going to fall in, then secondly I saw very rare game in this well which has never been seen by my grand-fathers, great-grand-fathers, great-great-grand-fathers or great-great-great-grand-fathers, who were before me."

The elephant then said, "If that is really so, may I also come in and get away from this sky that is on the point of falling in? May I too see this game?"

The pelandok said, "If you are frightened and if you want to see this game, come along."

* This tale is by Penghulu Mohamed Noordin bin Jaffar of Kota Stia, Lower Perak. The source is unknown.

So the elephant tumbled right down into the well. After that a tiger came along, on whom the same trick was played. And then a rhinoceros on whom the same trick was played. And then a deer on whom the same trick was played. And then a wild pig on whom the same trick was played. When they were all inside the well, the pelandok said, "Hei, I fooled you that time."

When the tiger heard what the pelandok said he (the tiger) said, "Very good, Salam di Rimba, if ever I get out of this well, I will eat you."

While he was saying this the pelandok took a piece of wood and began to tease the elephant. The elephant said, "Stop that, or I shall kick you." But the pelandok paid no attention and went on teasing. At last the elephant kicked him right up on to the ground outside, saying, "Now you are sure to be killed when struck by the sky."

The pelandok said, "Oh that was merely my cunning. I wanted to get out and could not, so I said the sky would fall in."

Just then the tiger scrambled up to the edge and got away into the jungle, saying as he went "If ever I catch you, I'll eat you."

After that the pelandok went to some people and said, "Hoo ee . . . gentles and lords, in that well there, there are many beasts. Elephants, rhinoceroses, pigs and deer have fallen into it. You can go and take them."

After that he went on his way. The tiger also went on his, looking for the pelandok, but the pelandok kept on moving. After two or three days the pelandok came across a very large hornets' nest. Indeed the noise of the hornets could be heard about twenty yards away. He walked on very slowly carrying a leaf with him, and then he sat down near the hornets' nest which he gently fanned. A short time after he was so seated the tiger came along and said to him, "This time I really will eat you, Salam di Rimba."

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The pelandok said, "Don't talk of eating me when I have had orders from King Solomon to take care of his gong."

The tiger said, "Is that really King Solomon's gong that you are looking after?"

The pelandok answered, "Are you deaf? Listen carefully. Does not it sound by itself? When it is struck its sound is wonderfully sweet. So delicious is it that perhaps if you were to hear it you could neither eat nor sleep."

The tiger said, "Hei Salam di Rimba, may I try and strike it? I am very anxious to listen to the sound."

The pelandok answered, "Ka Sang Rimau, you are speaking like a madman. You are speaking as if it were my own. Still I don't know. If you very much want to hear it I will go and tell King Solomon. If he allows it, you may strike. But mind you strike it when I say you may, and not before."

The tiger replied, "Very well." So the pelandok rushed away. When he got some way off he said, "Ho Ka Sang Rimau, King Solomon commands you to strike." When the tiger heard that he struck it with his paw. The hornets stung him all over his body. The tiger ran here and there in very great pain. He threw his whole soul into his running.

The tiger said, "Very good. I have not got hold of you yet: but if ever I do meet you, there is not the slightest doubt that I will eat you."

After that the pelandok walked on very hungry and looking for some food. Two or three days later he came across a very large and extremely handsomely striped python. Its coils were just like a very handsomely striped cloth. The pelandok sat down by it. The tiger walked on in a rage looking for the pelandok. At last he met him and said to him, "This time your doom has overtaken you, Salam di Rimba."

The pelandok said, "Don't keep on talking of dooms. Look first. What is this? Do you know its name?"

The tiger went close to look at the python and said, "Hei Salam di Rimba, what is this called?"

The pelandok replied, "This is what I have been ordered by my lord King Solomon to take care of. It is called King Solomon's waist-cloth. This handsome cloth descended to him from his ancestors. Its great charm lies in the fact that it prevents one from dying. If it is worn for an hour, you are not likely to die for at least a year after that."

The tiger thought, perhaps what he says is true, so he said "Hei Salam di Rimba let me put it on for an hour, for I am not very well able to search after my food."

Then Salam di Rimba replied, "Hei Ka Sang Rimau, just reflect a moment. Is it right? I nor my ancestors have never seen a cloth like this, let alone possessed one. This is King Solomon's own and I have been ordered by him to take care of it. Still if you are really want to try it, wait a bit till I first go and lay your request before King Solomon."

The tiger said, "Make haste Salam di Rimba. for I am very hungry."

So the pelandok rushed off swiftly. A little later he called out from a distance. "Ho Ka Sang Rimau, put it on, put it on."

So the tiger took the python's head and put it round his waist. The snake gave him a terrific squeeze and the tiger jumped here and there like a stuck fowl, half dead, struggling to escape from the snake's coils. At last he managed to get free. He was till more incensed against the pelandok. He went on his way looking out for some food, and peering here and there for the pelandok. The pelandok also went away from that place. At last about five or six days after, he met the tiger. The tiger said, "This very day your doom has newly overtaken you Salam di Rimba."

The pelandok answered, "What is to be done? Still I would like to ask you one thing."

The tiger said, "What do you want to ask?"

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The pelandok said, "If you want to eat me please swallow me whole without crunching me. If you crunch me up I will live, but if you swallow me, I will die. Then too you must swallow me head foremost. If you swallow me tail first I will live, but if head first I will die."

The tiger said, "Very well." Thereafter he swallowed the pelandok whole, head first. After he had been swallowed, the pelandok worked its way through the tiger's stomach and proceeded to stick his head out of the tiger's fundament. The tiger rejoiced greatly at having disposed of the pelandok and went on seeking for his food. He came across a pig. He crouched down to wait for it. The pelandok knew that the tiger was lurking for that pig so he called out, "Ho, pig, pig, run away. This tiger is going to spring on you."

When the pig heard that he ran away. The tiger said, "Curse this fundament of mine. It is making a noise every day. It never used to do that."

So he searched for a tree stump and rubbed himself against it till his back was all bloody. In fact after the tiger swallowed the pelandok he never got a thing to eat and so he became very hungry. When he had been several days without food, and was ravenously hungry, the tiger went after a man who was making a clearing in the jungle, and lay in wait to catch him. The pelandok knew that the tiger wanted to catch the man who was busy in the clearing so he called out, "Ho you there in the clearing, run away, the tiger wants to catch you."

When the man heard a voice like that he ran off. The tiger was very astonished that his hindquarters should speak like that. He was very angry indeed with his back. So he scratched himself against every tree until he was covered with blood. Finally his back became flyblown and covered with a great many large maggots. Also he became unable to walk owing to the length of time that he had been unable to get anything to eat. At last he died. The pelandok also was very hungry, for for a long time he too had had no food. He was tremendously thirsty. So he got out and went hither and

thither but could get nothing to eat or drink. At last he got to a river where he had a drink. He noticed on the other bank fruit which he could eat. Then he looked carefully for a minute and thought, "How am I to get across? I don't think I am able, for I am very weak."

Then he had an inspiration, "I had better call sisters Sang Garagi, and say that they have all been ordered by King Solomon to come to the top of the water and that I have been ordered to take a census of all that are in the river."

After that all the crocodiles that were in that river came to the top of the water. The pelandok said, "Elder sisters Sang Garagi, arrange yourselves properly please, head to head so that I can count you easily."

The crocodiles then arranged themselves from one side of the river right across to the other bank. After that the pelandok jumped on to the heads of the crocodiles counting, "One, two, three, four, five, six, seven, eight, nine, ten," and so on till he got across. When he reached it he jumped up on to the dry ground and said, "Hei, that was my cunning. I wanted to get across and could not, so I told you of King Solomon's order."

Then he had his meal. The crocodile said, "You had better not come here to drink, we will catch you and then only will be satisfied."

Some days after, what with his walking and his looking for his food, the pelandok became very thirsty and went to the river bank to drink. A crocodile came and caught him by the foot. The pelandok said, "Do you think that you have caught my foot? Is it not a twig that you have caught?"

The crocodile thought, "Perhaps that is so, for I do not feel any flesh and it tastes just like a piece of wood."

So the crocodile let go and the pelandok sprang up the bank and said, "Hei, that was only my cunning. You really had my foot, but I said that it was a branch."

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After that the pelandok went on to the sea side to a place where some men lived who had fishing stakes. When he got near he heard the men in the fishing village making a commotion because the whole of their fish disappeared, being eaten up every day by some animal. The pelandok thought what can this be that eats all the men's fish. So one day when all the men had gone to sea he crept below a house in the village. He had lain there only a minute when a giant came along, and quite devoured all of the fish in the village. The pelandok thought, "It seems that it is this evil giant that is devouring all these men's fish."

Then he said, "Good, to-morrow I will give him some medicine."

After that all the men came back from the sea to the village and saw that their fish were again finished. They said, "Who is it that devours our fish? if we only knew we would kill him."

After that the next day the men once more went away to sea, and the pelandok came into the village and looked round for a piece of rotan with which to make a running noose. While he was busy fixing the loop the giant came along to eat the fish and found the pelandok busy making the knot. The giant said, "Hei Salam di Rimba, what are you doing there?"

The pelandok replied, "Two things only, first to increase the deadliness of my eye teeth and second to make a medicine for all stiffnesses of joints or bones."

A little later the pelandok said, "Granpa, I want to sleep a little. Don't disturb me."—"Very well."—"When my eyes wink that is a sign that I am asleep."—"When my eyes are closed that is a sign that I am asleep."

The pelandok then threw himself down and closed his eyes. The giant thought perhaps in a little he will wink. The giant saw the pelandok's eyes wink, so he thought that he really was asleep. The giant then touched the pelandok's eye teeth saying, "Is this, this very deadly thing? It ought not to be so judging from its size."

After this the pelandok got up from his sleep and the giant said, "Hei Salam di Rimba, I want to sleep now."

The giant really went to sleep, so the pelandok took some hot ashes and put them on the giant's paw, while he himself sat down a little way off. After that the giant began to hop about owing to his burnt hand. The pelandok pretended to be alarmed and said, "What has happened granpa to make you jump like that? What is the matter?" "My hand got so tremendously hot that I started from my sleep." "Perhaps granpa, you interfered with my eye teeth when I was asleep just now." "That is true, I did just touch them." "That is the deadly poison of my eye teeth, I told you not to touch them. And now your body suffers, granpa."

The giant became rather frightened because of Salam di Rimba and his many pieces of magic. The pelandok then began to make a knot. The giant said, "What are you doing Salam di Rimba?" "I want to make some medicine for all the illnesses of the joints and bones and all tiredness and all pains in any part of the body."

The giant thought, that is true because he knows a great deal of magic. So he said, "Salam di Rimba, I am in pain, can you give me this medicine?" "If granpa asks help, his grandchild will be glad to give assistance." "Apply it."

So the pelandok took a loop and passed it round both his knees and his elbows and struck the knot till it was quite tight. Then he said, "How are you, granpa? Try and move a little. Can you or not?" "I can't move the least little bit." "Wait a little longer and all your illnesses will quite disappear, "I am going to look for the leaf of the perambas in the forest and also some water from a knot of a tree." "Be quick. If you are late the owners of the house will all return."

The pelandok went off into the jungle and never came back. A little later the men came back from the sea and found the giant trussed up in the house with all his joints securely tied. They said, "This is what has been eating our fish all this time." So they beat and stabbed the giant till he died.

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The pelandok went on looking for his food up stream and down stream. At last he met a man who was busy hollowing out a sampan. The pelandok said, "Perhaps you may make a boat: perhaps you may not." The man paid close attention to what the pelandok was saying and understood that the pelandok was making fun of him. So he took a shaving and threw it at the pelandok and hit him on the rump, where it broke. After that the pelandok went back to find his wife. When he reached her he said, "Hooee, hooee, this time probably we shall be divorced." His wife replied, "Why do you say that?" Her husband said, "I have been hit by that man, who is making a boat with a shaving. This is it on my rump."

After that in about ten days he died and left his wife who was with child. And that is why to this day every pelandok has a white chip on his rump.

A Pelandok Tale.

Alkésah maka adalah pada zaman dahulu kala kapada satu hari raja didalam satu nêgêri itu, pèrgilah ia bërburu maka bërberapa hari sa'ekor pun tiada dapat. Maka dèngan sèbab bhana bunyi orang raja bërburu itu, maka sèkalian binatang habis sèmuanya bërkalarian. Maka adalah sa'ekor pèlandok lari juga ia. Didalam ia têngah bèrlarian itu, matanya mèmandang ka-kiri, dan ka-kanan, maka tiba-tiba sampailah ia kapada satu kolam, maka jatohlah ia ka-dalam kolam itu. Dan bèrnang-lah-ia ka-barat, dan ka-timor, mènchari tèmpat hèndak naik ka-atas, tiadalah dapat ia hèndak naik. Kémudian didalam antara itu, lalu sa'ekor gajah. Dan waktu itu hari pun tèrlalu besar ribut sèrta halalintar, dan kilat sabong mènnyabong sahaja.

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Kemudian di-tengok oleh pelandok itu gajah, maka kata pelandok, "Hei Ka Sang Gajah tiadakah Ka Sang Gajah takut itu langit hendak runto, rum ram sahaja bunyinya itu." Maka jawab gajah, "Jikalau betul langit hendak runto tentu aku ditimpanya, maka apabila ditimpanya tentu aku mati." Maka kata gajah, "Apa Salam di Rimba buat didalam telaga yang sangat dalam itu?" Maka jawab Salam di Rimba, "Dua perkara maksud aku didalam telaga ini. Pertamanya aku lari daripada langit hendak runto itu. Kaduanyanya aku melihat permainan yang sangat indah didalam telaga ini, yang belum pernah di-lihat oleh datoh nenek moyang munit aku dahulu." Maka kata gajah, "Jika betul begitu bolehlah aku, Salam di Rimba, menumpang lari daripada langit hendak runto serta menengok permainan itu?" Maka jawab pelandok, "Jika takut, dan hendak menengok permainan marilah bersama-sama kita." Kemudian gajah ini pun terjuallah kedalam telaga itu.

Kemudian lalu pula harimau demikian juga. Kemudian lalu pula rusa demikian juga. Kemudian lalu pula babi demikian juga. Maka telah habislah kedalam telaga itu, maka kata pelandok, "Hei kechek aku sahaja." Maka telah mendengarlah harimau itu akan perkataan pelandok demikian itu, maka kata harimau, "Baiklah kamu Salam di Rimba, jikalau aku lepas daripada telaga ini tentu akulah makan juga kamu." Kemudian didalam antara itu di-ambil oleh pelandok satu kerat kayu di-petiknya buah pelir gajah itu maka kata gajah, "Jangan di-petik buah pelir aku itu, kamu aku sepakkan sekarang." Maka tiadalah di-fedulikan oleh pelandok itu, dan petiknya juga buah pelir gajah itu. Kemudian di-sepakkannya gajah pelandok itu lepaslah ia ka-darat serta kata gajah itu, "Mampuslah kamu di-timpa langit." Maka kata pelandok, "Hei akal aku sahaja. Hendak naik aku tiada lalu, aku katakan langit hendak runto." Maka didalam hal yang demikian itu, ini harimau ia panjat tepi telaga itu, lepaslah juga ia ka-darat maka kata harimau itu, "Baiklah masihkan aku tiada berjumpa dengan kamu aku hendak makan juga." Kemudian ini pelandok pun pergilah ia pada orang serta ia khabar, katanya, "Huee inche, inche, tuan, tuan itu, didalam telaga itu, banyak-banyak binatang sudah jatoh, gajah, badak, babi, rusa ada disitu, boleh pergi ambil." Habis itu ia

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lalu berjalan. Maka harimau itu berjalan ia hendak menchari pelandok itu, dan pelandok itu berjalan juga.

Kemudian didalam antara dua tiga hari berjumpa pula ia dengan satu sarang tabuan yang amat besar, kira-kira sapuloh depa jauhnya bunyi tabuan itu. Maka berjalanlah ia perlahan-lahan serta di-bawanya satu halei daun kayu, lalu duduk dia dekat dengan sarang tabuan itu di-kirap-kirapnya itu sarang tabuan. Kemudian tiada berapa lamanya ia duduk di-topi datanglah harimau kepadanya serta kata harimau itu, "Ini sekali tentulah kamu Salam di Rimba aku makan." Maka kata pelandok itu, "Jangan termakan-makan; aku ini di-surohkan oleh raja Suleyman menunggu gongnya." Maka kata harimau, "Yakah gong raja Suleyman yang kamu tunggu itu?" Maka jawab pelandok, "Pekakkah telinga engkau? Ka Sang Harimau, choba dengar baik-baik. Bukankah ia berbunyi sendiri sahaja? ini jikalau di-pukul terlalu merdu bunyinya. Barangkali Ka Sang Harimau tiada lalu makan dan tidor kerana lazzat bunyi gong ini." Kemudian kata harimau, "Hei Salam di Rimba bolehkah aku hendak merasa memukolnya? Sangat aku hendak mendengar bunyinya." Maka jawab pelandok, "Ka Sang Harimau ini seperti orang gila pula bunyi chakapnya. Itu seperti kita punya sendiri pula rupanya. Entah, jikalau sangat hendak Ka Sang Harimau mendengarnya, bolehlah aku maalmukan pada raja Suleyman. Jika ia benarkan boleh Ka Sang Harimau pukol. Maka apabila aku kata pukollah baharulah Ka Sang Harimau pukol." Maka jawab harimau, "Baiklah." Maka pelandok pun berhambatlah ia pergi, serta sampai-lah ia sudah jauh katanya, "Ho Ka Sang Harimau, titah raja Suleyman pukol-lah." Kemudian di-dengar oleh harimau ini, maka ia pukol dengan tangannya. Maka sekalian tabuan itu pun mengigrit sekalian badan harimau ini. Maka ia berlari-larilah ia dengan kasakitannya amat sangat dengan sa-habis ujud ia berlari-lari itu. Maka katanya harimau, "Baiklah masih aku tiada berjumpa, jika aku berjumpa tentulah aku makan juga dengan tiada boleh tidak."

Kemudian ini pelandok pun berjalanlah ia dengan kalaparan menchari makanan. Maka antara dua tiga hari berjumpalah ia dengan sa-ekor ular sawah yang amat besar, yang amat elok

rupa belang kulitnya, sa-umpama kain chindai rupanya, bërlingkar-lingkar. Maka dudok ia pëlândok dëkat lingkar sawah itu. Dan harimau pun bërjalanlah ia dëngan marahnya akan pëlândok itu. Maka didalam hal dëmikian bërjumpalah dëngan itu pëlândok. Maka kata harimau, "Sa-kali ini sampailah hukum angkau, Salam di Rimba." Maka kata pëlândok, "Jangan tëbukum-hukum sabaja. Tëngok dahulu, ini apa adakah, Ka Sang Harimau tabu apa namanya?" Maka dëkatlah harimau mënëngoklah sawa. Maka kata harimau, "Hei Salam di Rimba, apa namanya ini?" Maka jawab Salam di Rimba, "Inilah aku disurohkan oleh tuanku raja Suleyman mënunggunya, namanya ikat bëngkong raja Suleyman, ia itu kain chindai dëripada datoh neneknya dahulu-dahulu. Satu orang punya tiada boleh mangkatkan faidahnya, jika satu jam kira-kira salama-lama satu tahun. Këmudian fikir harimau, "Itu bëtul juga barang-kali." Kata harimau, "Hei Salam di Rimba bërilah aku mërasa didalam satu jam sabaja jadi, kërana aku tiada lalu sangat mënchari makan ini." Këmudian jawab Salam di Rimba "Hei Ka Sang Harimau choba-lah fikir, adakah layak? Aku punya barang sa-macham ini dëripada datoh nenek aku pun tiada përnah mëlihatnya, jangan mënaroh-nya sa-macham ini. Maka kain ini tuanku raja Suleyman punya. Dan aku di-titahkannya mënunggunya sahaja. Jika Ka Sang Harimau hëndak mërasanya, nantilah aku sëmbahkan pada tuanku raja Suleyman dahulu." Maka kata harimau, "Përgilah Salam di Rimba lëkas-lëkas, aku ini tërlalulah laparnya." Maka përgilah pëlândok këjar yang amat dëras. Këmudian sa-buntar lagi kata pëlândok dëri jauh, "Ho Ka Sang Harimau ikatlah, ikatlah." Maka di-ambil oleh harimau itu këpala sawah itu, di-ikatkannya pada pinggangnya. Maka di-jërut oleh sawah itu pinggang harimau sa-bagi jërut yang amat kuat, maka mënnggluparlah harimau bërhambat kasana ka-mari, hëndak mëlëpaskan diri dëri jërut sawah itu, saparoh mati. Dëngan kalamaannya tërlëpaslah dëripada sawah itu. Maka makin bërtambahlah marah harimau itu akan pëlândok itu. Maka bërjalanlah harimau ini mënchari makannya sërta mënngintai-intai pëlândok itu. Dan pëlândok itu pun bërjalan pula dëripada tëmpat. Adalah kira-kira lima anam hari antaranya, maka bërjumpa pula dëngan harimau itu. Maka kata harimau itu, "Sa-hari ini baharulah sampai hukum kamu,

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Salam di Rimba." Maka jawab pelandok, "Apa boleh buat? Tetapi aku hendak berpesan sedikit." Maka jawab harimau, "Apa kamu hendak pesan itu?" Maka jawab pelandok, "Jikalau Ka Sang Harimau hendak makan aku, hendaklah di-telan sahaja, jangan di-kunyah. Apabila di-kunyah aku hidop. Apabila di-telan aku mati. Dan-lagi hendak di-dahulukan kepala. Apabila di-dahulukan ekor tentu aku hidop. Apabila di-dahulukan kepala tentu aku mati." Maka kata harimau. "Baiklah." Kemudian di-telanlah dan di-dahulukan kepala pelandok itu. Maka apabila sudah di-telan lalulah pelandok ini keluar kepalanya sa-kérat tersémbor di-lobang burit harimau ini. Maka baharulah kuat hati harimau ini.

Kemudian ini harimau berjalanlah ia hendak menchari makannya, dan berjumpa dengan sa-ekor babi. Maka ini harimau pun mengendap, mengendap-lah ia. Maka tahu oleh pelandok ini harimau mengendap babi. Maka kata pelandok "Ho, babi, babi, pergilah angkau lari. Ini harimau hendak menérkam angkau." Kemudian di-dengar babi demikian itu bunyinya, maka ia pun larilah. Maka kata harimau, "Ini punggong chélaka ini, berbunyi pula sa-hari-hari. Tiada pernah demikian itu pula." Maka di-chari satu tunggul di-gunyah-gunyahnya akan punggongnya itu, lalu luka berdarah. Maka sa-lama ini harimau menelan pelandok belum pernah ia mendapat sedikit makan, dan terlalu laparnya, dengan berapa hari sudah tiada dapat makan. Maka berjalanlah harimau ini dengan kalaparannya, pergi mendapatkan orang tengah menébas ladang. Maka mengendap, endaplah ia hendak menangkap orang itu tengah menébas ladang. Maka di-katahui oleh pelandok ini akan harimau ini hendak menangkap orang tengah menébas itu. Maka kata pelandok "Ho orang tengah menébas, pergilah, angkau lari, ini harimau hendak menangkap angkau." Serta di-dengar oleh orang itu suara yang demikian itu, maka ia pun larilah. Maka ini harimau terlalulah ia hairan akan punggongnya berchakap itu, serta sangat marahnya akan punggongnya itu, lalu ia sental-sental-kan punggonyang itu kapada segala kayu dengan berdarah-darah. Maka dengan kalamaannya ini punggong harimau berulat-ulatlah dengan berapa ulat amat banyak. Dan harimau ini pun lamanya sudah tiada dapat makan lagi maka tiadalah lalu ia berjalan lagi lalu ialah mati-mati.

Maka ini pelandok pun sangatlah laparlah dengan berapa lama tiada berjumpa makanan dengan sangat dahaga. Maka keluarilah lalu berjalan ka-sana ka-sini tiada dapat makan, dan minum. Maka pergilah ia ka-tépi sungai lalu minum, maka terpdang akan pemakanannya. Kemudian termenong ia sa-kéjap fikir ia, "Apalah hal aku hendak menyéberang tiada lalu kerana badan aku sangat lètihnya." Didalam hal itu dapat ia akal sedikit, "Baik aku panggil kakak Sang Garagi, titah tuanku raja Suleyman menynyurohkan timbul, aku di-titahkan membilangkannya, berapa banyak yang ada di-sungai ini." Kemudian, maka di-timbul buaya sékalian yang ada di-dalam sungai itu. Maka kata pelandok, "Kakak Sang Garagi bersusunlah képa bétul-bétul, supaya senang aku membilangkannya." Kemudian bersusunlah buaya déri tépi séberang disini hingga sampai ditépi séberang sana. Kemudian melompatlah pelandok ini ka-atas képa buaya itu, sértta membilangkan katanya, "Satu, dua, tiga, empat, lima, anam, tujuh, lapan, sembilan, sepuluh." Demikian hingga sampai séberang. Maka apabila tiba ia ka-séberang melompatlah ia ka-darat sértta katanya, "Hei akal aku sahaja aku hendak menyéberang tiada-lah lalu, aku katakan titah raja Suleyman." Kemudian ia pun makanlah. Maka kata buaya, "Baiklah angkau tiada turun minum, aku tangkap juga, baharu puas hati aku." Maka dengan berapa lamanya ini, pelandok dengan berjalan mènchari makan kapada satu hari sangatlah ia dahaga hendak minum. Kemudian turunlah ia ka-tépi sungai lalu ia minum. Kemudian datang buaya tangkap ini pelandok, maka kata pelandok, "Pada fikiran Kakak Sang Garagi tangan akukah angkau tangkap itu? Bukankah ranting kayu yang angkau tangkap?" Maka fikiran buaya, "Barangkali juga, kerana tiada berasa daging hanyalah séperti rasa ranting kayu." Maka didalam hal, maka di-léaskan oleh buaya ini pelandok, jadi melompatlah ia ka-darat sértta kata pelandok, "Hei akal aku sahaja, tangan bétul angkau tangkap aku katakan ranting kayu."

Kemudian pelandok ini berjalan pula ia ka-tépi laut pada bagan orang mènjermal. Maka dékat pula ia dengan bagan itu, maka di-déngar-nya orang, orang bagan itu gémpar akan habis hilang ikannya, di-makan binatang tiap-tiap hari begitu. Maka fikir pelandok, ini apa pula yang memakan ikan ini orang. Maka

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satu hari orang pun sudah habis pergi ka-laut datang ia kabawah rumah bagan itu, dudok ia mēngēndap, sa-buntar datang nenek gērgasi ka-rumah bagan itu, mēmakān sēgala ikan, ikan orang sēmoa-sēmoa didalam bagan itu. Maka fikir pēlandok, "Rupa gērgasi chēlaka ini yang mēmakān ikan orang ini." Maka kata-nya, "Baik ēsok boleh aku bēri ubat kapadanya." Kēmundian balik, baliklah orang, orang bagan itu, dēri laut di-tengoknya ikannya sudah habis juga. Maka kata orang, "Siapa juga yang mēmakān ikan aku ini? Jika aku tahu tēntu aku bunoh akan dia." Kēmundian ēsok hari pergi pula orang itu ka-laut, maka ini pēlandok datanglah ia lalu naik bagan itu, dan di-charinya rotan di-pērbuatnya satu simpai. Maka tēngah ia mēmpērbuat simpai itu, datanglah nenek gērgasi hēndak mēmakān itu ikan, bērjumpa pula dēngan pēlandok tēngah mēmbuat simpai itu. Maka kata nenek gērgasi itu, "Hei Salam di Rimba apa angkau buat itu?" Maka jawab pēlandok, "Sahya ini nenek, tēngah bēramalkan almu yang di-ajerkan oleh guru sahya dahulu." Maka kata gērgasi itu, "Apa almu Salam di Rimba yang di-amalkan itu?" Maka jawab pēlandok, "Dua pērkara sahaja: yang pērtama mēndatangkan bisa genih sahya ini, ka-duanya ubat lengoh sēgala sēndi tulang-tulang." Kēmundian kata pēlandok, "Nenek sahya hēndak tidor sa-kējap, tētapi jangan sahya nenek usik-usik." Maka jawab gērgasi "Baik." "Maka tanda sahya tidor chelek mata sahya." "Dan tanda sahya jika, pējam mata sahya." Maka pēlandok pun mērēbahkan dirinya sērta dēngan pējam matanya. Maka fikir gērgasi, "Salam di Rimba, jika lagi sabuntar chelek matanya." Maka di-tēngok gērgasi matanya chelek itu, fikiran-nya ini pēlandok sudah tidor. Maka di-rasā oleh nenek gērgasi gēnihnya itu katanya, "Inilah rupanya yang bisa sangat! Tiada patut dēngan bēsarnya." Habis ini pēlandok pun bangkit dēri-pada tidornya. Maka kata gērgasi, "Hei Salam di Rimba aku pula hēndak tidor." Maka tidorlah nenek ini dēngan sa-bēnar, bēnarnya. Maka di-ambil pēlandok bara api, di-bubohnya di-atas tangan gērgasi. Maka ia dudok jauh-jauh. Kēmundian mēnglu-porlah gērgasi itu kahangatannya dēngan tangannya. Maka pura-pura tērkējutlah pēlandok ini kata, "Apa kēna nenek mēnglu-por sahaja? apa sēbabnya?" Maka kata nenek, "Tōrlalu hangat tangan aku ini, hingga tērkējutlah aku dēripada tidor." Maka kata pēlandok, "Barangkali ada nenek usik gēnih sahya,

waktu sahya tengah tidur tadi." "Maka jawab nenek, "Bétul ada aku usik sèdikit." Maka kata pèlandok, "Itulah rasa bisa gènih sahya itu, maka sahya khabarkan pada nenek jangan di-usik, nenek usek juga; jadi, mènanggong badan nenek." Maka ini nenek gèrgasi bèrasalah takut didalam hatinya akan Salam di Rimba kèrana ia orang yang banyak almunya. Maka ini pèlandok mau buat simpai. Kémudian kata nenek gèrgasi, "Apa Salam di Rimba buat itu?" Maka jawab Salam di Rimba, "Sahya hèndak buat ubat pènyakit yang kèna didalam sèndi dan tulang dan lèngoh lumpoh sèkalian badan." Fikir nenek bétul juga kèrana ia orang yang banyak almu. Maka kata nenek, "Salam di Rimba aku ini didalam kèna pènyakit itu, boleh Salam di Rimba kènak ubat itu kapada aku?" Maka jawab Salam di Rimba, "Jika nenek minta tolong boleh chuchu tolong." Maka kata nenek, "Kènaklah." Maka lalu di-kènak pèlandok itu simpai kapada kadua lutut dan kadua siku nenek itu, di-pukul kètat-kètat. Kémudian kata pèlandok, "Apa khabar nenek? Uhoba gèrak-gèrak. Lalukah atau tidak." Maka jawab nenek, "Tiada sa-kali-kali lalu aku bèr-gèrak sèdikit juapun." Maka kata pèlandok, "Nantilah sèdikit lagi, sèkalian pènyakit nenek sèmuanya habis hilang nanti sahya pèrgi chari daun kayu pèrambas didalam hutan dan ayer buku kayu." Maka kata nenek, "Pèrgilah lèkas-lèkas. Jikalau lambat nanti tuan rumah ini tiba pula. Maka pèlandok pèrgilah ia masuk hutan, tiada balik lagi. Maka sa-buntar juga tiba orang dèri laut, di-lihatnya tərjerabun sahaja gèrgasi di-atas rumahnya sèrta sudah kèna simpai sèndinya. Maka kata orang itu, "Inilah yang mèmakan ikan aku salama ini." Maka ia pukul dan tikamlah lalu mati gèrgasi ini.

Maka pèlandok pun bèrjalanlah ia pèrgi mènchari makanannya ka-bulu dan ka-hilir. Kémudian tiba bèrjumpa pula ia dèngan orang tēngah bərbahan sampan. Maka kata pèlandok, "Ini olah-olah jong, olah-olah ngin." * Maka di-amat-amati orang itu pèrkataan pèlandok. Maka herti-lah orang itu, pèrkataan pèlandok mènjejih-jejih dia, dan di-ambilnya sa-keping tatal

* "Ini olah-olah jong, olah-olah ngin." No good explantion can be had of these words, the best translation seems to be "Perhaps, perhaps not." The phrase is said to be unintelligible except to the best educated Perak Malays.

di-lotarkannya pelandok itu, kena pada punggungnya lalu patah. Kemudian ini pelandok pun balik ia mendapatkan perempuan-nya. Maka serta sampai kepada perempuan-nya, katanya, "Hui, hui, sa-kali ini barangkali kita berchêrailah." Maka jawab perempuan-nya, "Apa sêbab mika berkata begitu?" Maka kata pelandok jantan ini, "Têman sudah kena lêmpar oleh orang berbahan dêngan tatalnya. Inilah tatalnya lêkat pada punggung tēman ini." Kemudian adalah antara sapuloh hari pelandok jantan pun lalu mati dan perempuan tinggal didalam ia bunting. Maka dêngan katurunan itu lah juga sampai sêkarang tiap, tiap sa-ekor pelandok adalah tatal pada panggonnya itu. Tamat.

The Pelandok, His Adopted Son and Pa' Si Bago'. *

The story is told that once on a time in the olden days a certain man was busy digging a well when a pelandok passed by. The pelandok said, "What is the use of this man making a well! He is only tiring himself." The man then got out to throw things at the pelandok, but he missed. The pelandok ran off. After the well was done the man went away home to his house. The pelandok too came strolling back to the edge of the well, when quite unexpectedly he happened to tumble right down into it. He tried to get out and could not. While in this fix a wild pig passed by. The pelandok called out,

"Ho Ka Sang Babi, where are you going to?"

The pig said, "Salam di Rimba, what are you doing there?"

"I am sitting here playing and amusing myself, for as long I can ever remember I can never recollect a pleasure like this."

"May I too come in?"

"If you want to come in you may. But are you willing to promise?"

"Promise what?"

"Don't be long: you must only be a very short time."

"Very well,"

"Jump down."

And the pig then sprang right down into the well.

Afterwards a rhinoceros passed by on whom the same trick was played. Then a barking deer, then a sambhur deer.

* This story is told by P'enghulu that Noordin of Kota Stia, who learnt it from the Lekah binti Jaman, who was of genuine Perak descent.

Last of all a bull elephant passed by, to whom Salam di Rimba said,

"Ho elephant! elephant!! are you not afraid the sky is going to topple over?"

For at this time it looked very like a great rain storm with thunder and thunderbolts. The elephant answered, "Is that true?"

Salam di Rimba said, "Of course it is true. Just look: all of us have run and huddled together here. Why? We fear that the sky will fall in."

The elephant said, "If that is so, I had better come down too."

The pelandok said, "Come down quickly." So the elephant came down and entered into the well. As soon as he was right in the pelandok took a piece of wood and began to tease the elephant. The elephant said, "Stop that. Look out, or I will kick you up outside where you will certainly perish struck by the fall of the sky." But the pelandok paid no attention and went on teasing, so the elephant became very angry indeed and at last he kicked the pelandok, hurling him right up outside. Salam di Rimba was very glad when he found himself outside, and said,

"Hei, I fooled you nicely that time. I fell into that well, and could not climb out, so I said that the sky would fall in."

Just then the noise of a drum being beaten in a neighbouring village was heard, so Salam di Rimba went to the drum beater. On arriving he found that he was making preparations for the marriage of his daughter. Salam di Rimba said, "Ho gentlemen and lords, if you happen to want to eat barking deer or sambhur deer, just go and get them in that well over there." The people simply fell over one another in their rush to see that well. When they got there they saw that what Salam di Rimba said was quite true. So they killed the elephant and the other animals, while they cut the throats of the sambhur deer and the barking deer. And they made a feast of the deer. When all the

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men and all the women were in the middle of the feast Salam di Rimba went up into the house and began to upset the ceremonial rice and eggs and to eat them. At once an uproar arose in the house and some said, "The pelandok has come to attack us, we had better catch and kill him." When they chased him he took up a small pillow and got on to the ridge pole of the house. When they beat up stream he seemed to be down stream: when they beat down stream he seemed to be up stream. While this was going on he let the pillow fall to the ground. They all thought that this was the pelandok so they all stabbed at it, while he slipped down on the other side and got away. So they all went up into the house again.

After that Salam di Rimba took a large piece of clotted rice from a big pot and taking it to the river embarked in it and paddled away. After some time he reached another village where he met a boy. Salam di Rimba said, "What are you doing here?" The boy replied, "Nothing in particular." Salam di Rimba said, "If that is so, come and let us sail away together." The boy said, "Very well." So both of them got into the boat and sailed away.

At last they came to a certain reach where they stopped for a time. And there they met a Pa' Si Bago', * that is a big solitary monkey (brok). Salam di Rimba said to him, "Pa, Si Bago', what are you doing here?" Pa' Si Bago' replied, "I am doing nothing just now." Salam di Rimba said, "If you are doing nothing, come along with us." Pa' Si Bago' replied, "All right, let the three of us sail away together."

Now after some time they arrived at a certain country which had been laid waste by a tiger. Few and sparse were the people of the land. One morning Salam di Rimba met a man, an inhabitant of the land, who was dawdling along. Salam di Rimba said to him,

* Pak si Bajok, is itu berok tunggal. There is only one other story known to Mat Noordin about Pak si Bajok (see p. 66 of Journal No. 47) Nor is there any farther adventure of Pak si Bajok that he can relate in this tale.

"Ho sir, why is this country so silent?"

The man replied, "It has been laid waste by a tiger."

Salam di Rimba said, "You can tell your king that it is not very hard to kill that tiger."

So the man went and told the king what Salam di Rimba had said. Then he went to call Salam di Rimba, for the king had said, "Go and call this Salam di Rimba." So he went to call him. When he found him he told him of the King's command. Salam di Rimba replied, "Very well." So they went away together. When they arrived, the king said, "Is it true that you have said to this man that you can kill the tiger?"

Salam di Rimba replied, "With the aid of your Majesty's effluence, God willing, your slave will slay the tiger. But prithee bestow on your slave a vessel full of bird lime and two bags of cotton."

The king ordered the bird lime and the cotton to be produced. When they had both been brought they were given to Salam di Rimba, who said,

"Pardon my lord, a thousand thousand pardons, peradventure the tiger will die, what will be the reward of your slave?"

The king said, "If the tiger dies, I will give you my daughter in marriage." Salam di Rimba replied, "Very well."

He enquired from what direction and at what time the tiger came. He was told that it was at evening. People bearing the jar of bird lime and the cotton went along with him to show him the place. When he arrived there he sat down and ordered the people who had brought the bird lime and the cotton to return to their homes. A short time after the tiger came along and met him. Salam di Rimba said, "Ka Sang Rimau, where are you going?"

"I am going to attack this country."

"How long have you been waging war upon this land?"

"About three months."

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"Why have you been so long without running riot through the country and subduing it? Perhaps you have no magic. For if perchance you had the proper magic you must inevitably subdue this country."

"Teach me this magic, so that I may be enabled to subdue this country."

"Perhaps if I teach you, you will not believe me."

"If you teach me I will certainly believe you." While they were talking thus the tiger observed the jar of bird lime and the cotton, and said, "What is this, Salam di Rimba?"

Salam di Rimba answered, "This is it, this is the great magic. If you apply this to your body, your body must inevitably increase in strength and your courage will also become greater."

The tiger said, "Please apply it to my body."

So Salam di Rimba spread the bird lime all over his body and face and eyes. Afterwards he did the same with the cotton. Then when this work was all finished and the tiger had been blinded he called the people all together and ordered them to set fire to all the lalang grass in that place. So the people fired the grass. The tiger hurled himself upstream and downstream, but the fire caught him and devoured him and he forthwith died. After that the people went to tell the king. And the king rejoiced greatly at the news that the tiger had died. Salam di Rimba went before the king and made obeisance saying,

"Pardon my lord, the tiger has been safely destroyed, and now your slave would claim the fulfilment of your former promise." The king said,

"When I am ready I will fulfil my promise."

So the king made great preparations for the marriage of his daughter with the pelandok. Salam di Rimba said,

"Please do not marry her to your slave, for your slave is only an animal. Let my lord marry her to my adopted son."

The king was glad for a man had been substituted for an animal. Seven days and seven nights were spent in preparations and then the king's daughter was married to Salam di Rimba's adopted son.

After many days the king's son-in-law urged Salam di Rimba to return because he wanted to see his mother once more. Salam di Rimba approved, and so the boy abandoned his wife and the two of them set off together.

At last they reached their own country, and the boy once more met his mother. His mother wept for joy for she thought that he was dead. They lived there a long time. One day Salam di Rimba met his adopted son and said to him,

"Why has your mother lived so long as a widow? In my opinion the blade is all the better for a haft."

The boy replied, "I am afraid that she will be angry with me."

Salam di Rimba said, "Don't speak to her about this when she is busy, nor when she is hungry."

The boy replied, "All right."

So one day when his mother was reclining after dinner he went close to her and said, "Mother the blade is the better for the haft."

His mother replied and said, "I want no husband, I had better live alone."

The boy made no answer.

Five or six days after the boy once more met Salam di Rimba who said to him, "I think that you ought to coax your mother. What has she done that she should live solitary like this? People who see will say that it is not proper. Even if we really do what is right, they will say that we do wrong."

When the boy heard what Salam di Rimba said, he saw that he was right. So he coaxed his mother. At last his mother came to think so too. Thus in the end Salam di Rimba married the boy's mother. They lived happily there.

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But after some time Salam di Rimba wanted to return to his own country and urged his adopted son to go with him. The boy agreed and so they both went off together. They went into forests and out of forests, up mountains and down mountains, on to plains and across plains. At last they reached a densely populated country. When they got there Salam di Rimba became a man, for he was the king of that country. He lived there very happily with his wife and his child. The king married his own daughter to his adopted son, and both the king and his wife were very happy over it.

The Pelandok, His Adopted Son and Pa' Si Bago'.

Alkëeah maka adalah pada masa zaman dahulu kala, ada suatu hari ada satu orang tēngah mēngorek pērigi, maka datang sa'ekor pēlandok, maka kata pēlandok, "Apalah gunanya orang ini buat pērigi, buat pēnat sahaja!" Maka naiklah orang itu lalu di-lotar itu pēlandok, tiada kēna, maka iapun lari. Maka pērigi pun sudah, ia orang pun balik, balik ka-rumahnya. Maka ini pēlandok pun datang pula bērjalan-jalan pada tēpi pērigi itu. Maka tiba-tiba lalu jatuh pula ia ka-dalam pērigi itu. Maka ia hēndak naik tiada boleh.

Maka didalam antara itu lalu pula sa'ekor babi. Maka kata pēlandok itu, "Hei Ka Sang Babi, hēndak kamana itu?" Maka jawab babi, "Tiada kamana, aku hēndak mēnchari makan." Maka kata babi "Salam di Rimba, apa di-buat itu?" Maka jawab Salam di Rimba, "Aku ini dudo' bermain-main bērsenang diri dan bērsuka, kērana bēlum pērnah aku mērasa dēripada zaman dato' nenek aku suka macham ini." Maka kata babi, "Bolehkah aku mēnumpang sa-orang?" Maka kata Salam di Rimba, "Jika hēndak rasa boleh juga, tētapi maukah berjanji?" Maka kata babi, "Apa janjinya?" Maka jawab Salam di Rimba, "Janganlah lama, biar sa buntar sahaja." Maka kata babi, "Baiklah." Maka kata Salam di Rimba,

"Turunlah!" Maka babi pun lalu t rjunlah ka-dalam p rigi itu. K mudian lalu pula sa'ekor badak, d mikian juga. K mudian lalu pula sa'ekor kijang, d mikian juga. K mudian lalu pula sa'ekor rusa, d mikian juga.

K mudian lalu pula sa'ekor gajah jantan, maka kata Salam di Rimba, "Ho, gajah! gajah!! tiadakah takut lan it h ndak runto ?" K rana waktu itu, hari h ndak hujan s rta halalin-tar dan p tir. Maka jawab gajah, "Betulkah?" Maka kata Salam di Rimba, "Apakah pula tiada betul? Chubalah tenggo'; kami ini sudah b rhimpun lari s muanya kamari takut akan langit itu h ndak runto !" Maka kata gajah, "Jikalau bagitu, m numpanglah aku sama-sama Salam di Rimba di sini?" Maka jawab Salam di Rimba, "Turunlah l kas!" Maka gajah itu pun turunlah, masok ka-dalam p rigi itu. Maka di-ambil oleh Salam di Rimba satu k rat kayu, maka di-p tiknyalah buah p lir gajah itu. Maka kata gajah, "Jangan di-p tik buah p lir aku ini, kamu s karang nanti aku sepakkan ka-darat itu, t ntulah kamu mati di-timpa langit!" Maka tiada juga di-f dulikan oleh Salam di Rimba, di-p tiknya juga. Maka sangat sakit hati gajah itu lalu di-sepakkannya t rpalantin ka-darat. Maka suka hati Salam di Rimba ia sudah l pas ka-atas, maka kata Salam di Rimba, "Hei kechek aku sahaja, aku sudah t rjatoh ka-dalam p rigi itu, payah aku h ndak naik, aku katakan langit h ndak runto ."

Maka waktu itu t rd ngarlah bunyi g ndang orang di-dalam kampong itu, maka Salam di Rimba p rgilah ia rada orang yang m mokol g ndang itu, tiba-tiba orang itu t ngah dudok k rja h ndak m nikahkan anaknya. Maka kata Salam di Rimba, "Ho, inche-inche, tuan-tuan, jika h ndak makan rusa dan kijang, p rgilah ambil didalam p rigi disablah darat itu." Maka b rhambatlah s gala orang-orang m lihat p rigi itu, maka s rta tiba dilihat orang-orang s muanya b tul s p rti chakap Salam di Rimba itu. Maka di-bunoh orang s gala gajah dan lainnya, dan di-s mb leh oranglah rusa dan kijang, maka di-khandurikan oranglah itu rusa dan kijang.

Maka apabila b rhimpun orang laki-laki dan p r mpuan t ngah makan, maka naik Salam di Rimba ka-rumah itu di-kachaunyalah nasi tinggi dan t lor pada nasi tinggi itu, di-

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makannya. Maka gadohlah orang di-dalam rumah itu, maka kata sa-tengahnya, "Pelandok sudah datang mēlanggar kita, baiklah kita tangkap bunoh akan dia." Maka di-hambatlah orang akan dia. Maka sudah hambat oleh orang akan dia, maka di-ambilnya satu biji bantal, di-bawa naik ka-atas tulang bum-bong. Di-hambat orang ka-hulu, dia ka-hilir, dan di-hambat ka-hilir dia ka-hulu. Maka di-dalam antara itu di-jatohkannya ini bantal ka-tanah. Maka mēnyangka sēgala orang itulah pelandok itu. Kēmudian di-tērkanlah oranglah kapada tēmpat bantal itu. Maka iapun tērjunlah kapada lain tēmpat, maka lēpaslah ia dēripada di-hambat orang itu. Mapa sēmua orang naik ka-rumah.

Kēmudian datang ia Salam di Rimba, di-ambilnya * krak di-dalam satu kawah besar, maka dibawanya ka-sungai, maka bērkayohlah ia didalam krak itu. Maka tiba satu kampong yang lain pula bērjumpa ia dēngan satu orang budak. Maka kata Salam di Rimba, "Apa kamu buat pēkērjaan di-sini?" Maka jawab budak itu "Tid'apa." Maka kata Salam di Rimba, "Kalau begitu, marilah kita bēlayar." Maka kata budak itu "Baiklah." Maka kaduanya turunlah ka-dalam krak itu, bēlayarlah dia. Maka tiba pula satu telo' singgah pula ia. Maka bērjumpa pula dēngan sa'ekor Pa' Si Bago', iaitu brok tunggal. Maka kata Salam di Rimba, "Pa' Si Bago, ini apa pēkērjaan ini?" Maka jawab Pa' Si Bago' "Tiada apa aku buat." Maka kata Salam di Rimba, "Jika tiada Pa' Si Bago' buat, baiklah kita bēlayar." Maka jawab Pa' Si Bago', "Baiklah." Rēlayarlah tiga-tiga di-dalam satu krak itu.

Maka antara bērapa lamanya, maka tibalah satu nēgēri yang lain maka di-dalam nēgēri itu sudah di-alahkan oleh sa-ekor harimau, lēnganglah orang di-dalam nēgēri itu. Maka ada satu pagi bērjumpalah ini Salam di Rimba sa-orang; orang di-dalam nēgēri itu, bērjalan dēngan pērlahan-lahan. Maka kata Salam di Rimba, "Hei, orang, apatah kēnanya sunyi sahaja di-dalam nēgēri ini?" Maka jawab orang itu, "Sudah di-alahkan oleh sa-ekor rimau jantan." Maka kata Salam di

NOTE.—* Krak. The teller declares that this is a piece of clothed rice from a big pot. Is it possibly the Portuguese word "carrack" the explanatory words which follow having been added as a gloss?

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Rimba, "Bolehkah inche khabarkan pada raja, tiada berapa payah hendak membunuh harimau itu?" Maka orang itu pun khabarkanlah pada raja hal perkataan Salam di Rimba. Maka orang itu pun pergi memanggil Salam di Rimba. Maka titah Raja, "Pergi kamu panggil itu Salam di Rimba." Maka orang itu pun pergi memanggil Salam di Rimba. Serta sampai ia, maka di-khabarkannya titah raja itu. Maka jawab Salam di Rimba, "Baiklah." Maka iapun pergi bersama-sama dengan orang itu.

Maka serta sampai, maka titah raja, "Iakah Salam berchap pada orang ini boleh Salam di Rimba membunuh harimau itu?" Maka jawab Salam di Rimba, "Jika dengan tinggi daulat duli yang maha mulia, inshallah, patek membunuh harimau itu. Tetapi boleh charikan patek getah satu takar dan kabu-kabu dua guni." Maka raja pun bertitah suroh chari getah dan kabu-kabu. Maka dapat itu, dapatlah barang-barang itu, serta diserahkan pada Salam di Rimba, maka kata Salam di Rimba, "Ampun, tuanku, beribu-ribu ampun, jika sudah mati itu harimau, apa tuanku bagi hadiah pada patek?" Maka titah raja, "Jika sudah mati itu harimau aku nikahkan kamu dengan anak aku." Maka kata Salam di Rimba, "Baiklah."

Maka ia bertanya pada mana maso' itu harimau dan apa waktunya ia maso' itu. Maka pergilah orang itu menunjukkan tempat maso' harimau itu, dan waktunya petang-petang serta membawa takar getah dan kabu-kabu. Maka Salam di Rimba pergilah sama-sama. Maka setelah sampai pada tempat itu, maka iapun dudo' dan takar getah dan guni kabu-kabu dan orang itu di-surohkannya balek ke-rumahnya. Maka, tiada berapa lamanya datanglah harimau itu berjumpalah dengan Salam di Rimba. Maka kata Salam di Rimba, "Ka' Sang Harimau ini hendak kamana?" Maka jawab harimau, "Aku hendak pergi melanggar ka-dalam negeri ini." Maka kata Salam di Rimba, "Berapa lamanya sudah Ka' Sang Harimau perbuat pekerjaan ini?" Maka jawab harimau, "Adalah lebih kurang didalam tiga bulan sudah." Maka kata Salam di Rimba, "Mengapa sampai begitu lamanya tiada di-amok Ka' Sang Harimau lalu mengalahkan. Barangkali tiada Ka' Sang Harimau menaruh hikmat, barangkali jika sa-kiranya ada menaruh hik-

mat, néschaya dengen sa-kiranya boleh di-alahkan ini nögëri." Maka kata Ka' Sang Harimau, "Ajarkanlah aku hikmat supaya boleh alahkan ini nögëri dengen sögëranya." Maka kata Salam di Rimba, "Barangkali jika aku ajarkan Ka' Sang Harimau tiada përchaya." Maka jawab harimau, "Jika kamu mau mêngajar akandaku tëntu aku përchaya." Maka didalam bër-chakap-chakap, maka tërpandanglah pada takar gëtah dan guni kabu-kabu, maka kata harimau, "Ini apa Salam di Rimba?" Maka jawab Salam di Rimba, "Inilah dia, hikmat yang sangat bësar. Jika di-kënakan ini hikmat pada badan, néschaya bër-tambah kuat badan dan mënambahkan datang bërani." Maka kata harimau, "Kënakanlah pada badan aku." Maka Salam di Rimba pun mënnyapukan gëtahlah pada badan dan muka dan mata harimau itu. Këmudian di-sapunya pula dengen kabu-kabu. Maka sa-tëlah sudah pëkërjaan itu këmudian di-paunggil-nya orang-orang sémuanya, di-surohnya bakar lalang pada tëmplat harimau itu dan orang-orang itu pun mëmakar lalang. Maka harimau itu mëhghëmpaskan dirinya ka-hulu ka-hilir. Maka sampailah api kapadanya lalu di-makan api ini harimau langsung mati.

Këmudian orang-orang pun bërkhobar kapada raja. Maka raja pun sangat suka chita mënngarkan harimau sudah mati itu. Maka Salam di Rimba pun përgi mêngadap raja. Maka sëmbahnya, "Ampun tuanku, adapun sèpërti harimau itu sël-mat sudah mati ia, maka sèkarang patek hëndak mënuntut pë-rjanjian kita dahulu sahaja lagi." Maka titah raja, "Tëlah aku sëmpernakan përjanjian aku itu." Maka raja bërsiap-siaplah hëndak nikahkannya anaknya dengen pëlandok. Maka kata Salam di Rimba, "Ta' usahalah di-nikahkannya dengen patek, kërana patek sa-ekor binatang. Tuanku nikahkannya dengen anak angkat patek." Maka raja pun sukalah ia kërana bërtukar dëripada binatang dengen manusia. Maka dudo' bëkërja itu tujoh hari tujoh malam bërjaga. Maka di-nikahkannya anak raja itu dengen anak angkat Salam di Rimba itu.

Maka antara bërapa lamanya, maka ini mënantu raja mêngajak Salam di Rimba balik hëndak bërjumpa dengen ma'nya. Maka Salam di Rimba pun sukalah ia. Maka istërinya tinggalkannya, ia bërdua sahaja hëndak balik. Antara bërapa

hari ia kaduanya sampailah pada nêgërinya dan bërjumpa budak ini dëngan Ma'-nya. Maka mënangislah ma'-nya oleh pada sangkanya sudah mati. Dan dudoklah bërapa hari. Maka satu hari bërjumpalah Salam di Rimba dëngan anak angkatnya itu, maka kata Salam di Rimba, "Apalah sudahnya ma' kamu itu dudo' bujang sa-orang diri sahaja? Fikirilah aku dëripada * putin baiklah bërhu!." Maka jawab budak itu, "Takut sahaya di-marah oleh Ma'." Maka kata Salam di Rimba, "Jangan kamu bërchakap itu waktu ia têngah lapar, dan jangan waktu ia têngah bërkerja?" Maka kata buda itu, "Baik." Maka satu hari lëpas dëripada makan dau têngah ia baring-baring, maka dëkat budak ini pada ma'-nya katanya, "Ma' dëripada putin baiklah bërhu." Maka bal ma'-nya akan dia, katanya, "Tiada aku mau bërlaki, baiklah aku dudo' sa-orang-orang." Maka diam budak itu. Këmudian antara lima ènam hari bërjumpa pula budak ini dëngan Salam di Rimba, maka katanya, "Aku fikir baiklah pujok ma' kamu itu, apatah sudahnya dudok bujang sa-orang diri itu; tiada elok di-tëngok orang. Jika bënar buat baik sangka orang kita buat tiada baik juga." Sa-tëlah didëngar oleh budak itu perkataan Salam di Rimba itu bënarlah pada hatinya. Maka di-pujok oleh budak itu ma'-nya, maka masoklah fikiran itu pada hati Ma'-nya itu jadi di-nikah-kanyalah dëngan Salam di Rimba itu dëngan Ma'-nya. Maka dudoklah bërsuma ia.

Maka antara bërapa lamanya, maka ini Salam di Rimba hëndak balik ka-nêgërinya, maka ia ajak anak angkatnya bersama-sama dëngan dia pergi itu. Maka sukalah hati anaknya tu, maka përgi-lah bërjalan bërdua-dua, masok hutan kël原因 keluar hutan, masok gunung kël原因 keluar gunung, maka masok padang kël原因 keluar padang. Maka tiba-tiba bërjumpa dëngan sabuah nêgëri tërlihat rameinya. Maka tiba ini Salam di Rimba mënjadi manusia, dia-lah raja didalam nêgëri itu. Maka dudoklah ia bërsuma-suka dëngan anak istëri. Maka di-nikahkan oleh raja itu anaknya itu dëngan anak angkatnya, maka bërsume-lah laki istëri.

* Putin seems to be a variant of puting.

The Story of the Five Men Who Stole the King's Daughter.

The story is told that once on a time in the olden days there lived a certain king in a certain country who wanted to marry his daughter to the son of a noble in that country. So he made preparations for forty days and forty nights. The days were like the nights and the nights like the days. While this was going on the news was bruited abroad in other countries.

There was a certain robber who wished to go and rob the King's house. So he set off by himself. On the way he met with another man, who said to him, "Where are you going to?"

The robber, who is Number One, replied, "I am off to rob the house of the king, who is busy making all these preparations."

Number Two said, "Can I go with you?"

"What can you do?"

"If you get anything that you want to steal, I can carry it for you."

Number One said very good. So they set off together. A little while after they met another man who also spoke to them.

This man said, "Where are you off to?"

Number One replied, "We are off to rob the house of this king who is making all these preparations."

Then said Number Three, "Can I come with you?"

"What can you do?"

* A story by Penghulu Mohamed Noordin bin Joffar of Kota Stia Lower Perak. Source unknown.

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"No matter how deep a thing may be in the sea I can dive for it."

So all three went on together. It was not very long before they met another man who also spoke to them. "Where are you three going?"

Number One answered, "We three are going to rob the house of the king who is making all these preparations?"

Number Four said, "Can I come with you?"

"What can you do?"

"What I can do is this: no matter how high a thing may be, I can hit it with my bow and arrow."

After this the four of them went on together. A little while after they met another man who said to them, "Where are you four men going to?"

Number One answered, "We want to rob the king's house who is making all these preparations."

Number Five said, "Can I come with you?"

"What can you do?"

"Even if a person has been dead for one or two days, I can resuscitate him."

Number One said very good. So the five of them went on together. At last they reached the king's house about midnight. Then Number One applied his magic and the eyes of all the people in the king's fort fell fast asleep. So Number One went into the king's house lifted all the goldware and the silver and also took the king's daughter who was to be married. Then he gave them to Number Two, who carried all the stuff and also the king's daughter. The five went off into jungles and out of jungles, up mountains and down mountains, on to plains and across plains, and at last when it was day they halted. The king's daughter was still asleep. They then boiled enough rice for a meal. When it was ready they aroused the king's daughter. She started from her sleep and glanced to the right and to the left, in front and behind. Then she became very frightened and began to cry, she could eat no

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food. But they all ate and were all very tired and very sleepy. At last they all fell asleep except the king's daughter who could not.

The story goes on to say that the king of the country who had lost his daughter and his property was very sorrowful. So too were his nobles. The nobles spread the news in all the countries round about. While this was going on the son of the Chief Vizier of one country who knew that the king's daughter had been lost, made a gigantic roc on which he flew off to a very great height. In a short while he noticed at the edge of a plain some small heaps. He went in that direction and when he got near he saw that this was the king's lost daughter. So he snatched her up and flew away. Number One started from his sleep and looked right and left behind and before, but he could see nothing of the king's daughter. Then he looked above and noticed a very large bird flying away. Then he woke up Number Four and said,

"The king's daughter has disappeared. Perhaps she has been pounced upon and carried off by that bird flying there. Now is the time for you to use your bow."

So Number Four took his bow and shot and hit the bird which fell into the sea.

Then Number One said, "This is the time for you to work."

Number three said, "Very well." So he walked on till he walked into the sea then he dived right down into it. After a long time he found the king's daughter and brought her back to the place where his friends were waiting. But when he laid her down she was dead.

Then Number One said to Number Five, "This is the time for you to resuscitate the king's daughter and make her as she was before."

So Number Five stroked her face. In a little while the king's daughter sneezed and revived. Then they gave her a seat. But she began to cry once more. While this was going on Number One began to plan a division of the plunder.

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Number One said, "Never mind about giving me a share of the booty. Give me the king's daughter and that will be plenty." But Number Two said the same, and Number Three said the same, and Number Four said the same, and Number Five said the same.

Then Number One said, "If that is so, we had better find a just king."

All of them were delighted by this plan and so the six of them travelled on together. But all the booty and the king's daughter were carried by Number Two. At last they reached a certain country where the king was very wise. There they lodged in a small house. Then the five of them went before the king to state their difficulty and to prefer their request. And Number One said, "Pardon your majesty, a thousand thousand be the pardons accorded to your five slaves prostrate here. Now your five slaves went to rob a king's house and they took away all the goldware and all the silver and also his child at the same time. Now when your servant wished to divide up the property, your servant said, 'Never mind me, let me have the king's daughter only.' Then Number Two, who is the bearer, said the same thing, and Number Three, who is the diver, said the same thing, and Number Four, who is the bow man, said the same thing, and Number Five, who is the life giver, said the same thing. So we could not settle the matter. Thus it is that your five slaves have come before your most illustrious majesty, peradventure your majesty will give us a just decision."

The king said, "This is a very easy matter to decide."

When the king said that the five men made obeisance and became silent to hear the king's judgment.*

The king said, "The man who first wanted to commit the robbery cannot get the king's daughter, for he is as it were her father, for the child first of all comes from her father."

* At this point the narrator insists they all his hearers shall give their opinion as to who ought to marry the princess. He then gives the king's verdict, after which he tells them how their choice has revealed their own character.

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Number Two, that is the bearer of the king's daughter, he is just like her nurse, he cannot get her. And as to Number Three, he is the one to get her in marriage, because he has known her both in public and in private. Now Number Four, that is the bow man, he has been very loyal indeed to her, he cannot have her, for he has been just like a brother to her. As to Number Five, he cannot have her, for he has been just like a mother to her; for every child that has no mother to suckle it, how can it be and live?"

Thus did the king gave judgment by a parable. And so as regards those who thought that Number One should get the princess we can all learn that those people who so think will want in all their work to be at the head of it, and as to those who thought that Number Two should get her, we learn that they like doing other people's work. And if any one thought that Number Three should get her, we know that whatever they may wish, they will seldom fail of it, and that their words will always fall true. And as to those who thought that Number Four should get her we learn that they are very loyal to their friends. And if anyone thought that Number Five should get her, then that man is a great lover of mankind. This is the moral of the story.

The Story of the Five Men who Stole the King's Daughter.

Alkēsah maka adalah pada masa zaman dahulu kala maka adalah satu raja didalam satu nēgēri itu hēndak mēkhawinkan anaknya yang pērēmpuan dēngau anak raja didalam nēgēri itu uga. Maka dudoklah bērjaga-jaga ampat puloh hari ampat puloh malam, siang sarupa malam, malam sarupa siang. Maka didalam hal itu tērdēngarlah khabarani pada lain-lain nēgeri. Maka ada satu orang pēnchuri ia hēndak pērgi mēnchuri didalam rumah raja itu. Maka bērjalanlah ia dēngan sa'orang dirinya. Kēmudian bērjumpa pula dēngan sa'orang lain, maka kata orang

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itu, "Mika ini hendak kamana?" Jawab pēnchuri itu, yang number satu, "Tēman hendak pergi mēnchuri ka-rumah raja tēngah dudok kerja itu." Kēmudian kata orang yang number dua itu, "Adakah boleh tēman sama pergi?" Maka jawab number satu, "Apa-apa mika boleh buat?" Maka kata number dua, "Jikalau mika dapat barang yang hendak di-churi itu, tēman boleh bawa." Kēmudian kata number satu, "Baiklah." Maka bērjalanlah ia bērdua dua. Kēmudian tiada bērapa lama antara, maka bērjumpa pula dengan sa-orang lain pula, maka bērtanya pula ini orang, katanya, "Mika bērjalan-jalan bērdua ini hendak kamana?" Maka jawab number satu, "Tēman ma* ini hendak pergi mēnchuri ka-rumah raja yang dudok kerja itu." Maka kata orang yang number tiga, "Adakah boleh tēman sama pergi?" Maka jawab number satu, "Apa-apa mika boleh buat?" Maka kata number tiga "Jikalau bērbērapa didalam laut sa-kali-pun, tēman boleh sēlam." Kēmudian bērjalanlah ia tiga-tiga orang.

Maka tiada bērapa lama antara bērjumpa pula dēngan sa'orang lain maka bērtanya pula ia, maka kata-nya, "Mika ma tiga orang ini hendak kamana." Maka jawab number satu, "Tēman ma* tiga orang ini hendak pergi mēnchuri ka-rumah raja tēngah dudok kerja itu." Maka jawab number empat, "Adakah boleh tēman sama pergi?" Maka jawab number satu, "Apa-apa mika boleh buat?" Maka kata number empat, "Tēman boleh buat, jikalau bērbērapa tingginya sa-kali-pun tēman boleh panah, tēntu kena." Habis itu bērjalanlah ia empat orang sakali. Kēmudian tiada bērapa lamanya pula bērjumpa dēngan sa'orang lain, maka kata ini orang, "Mika ma bērjalan empat orang ini hendak kamana?" Maka jawab number satu, "Tēman ma hendak mēnchuri ka-rumah raja tēngah dudok kerja itu." Maka kata number lima, "Adakah boleh tēman sama?" Maka jawab number satu, "Apa-apa mika boleh buat?" Maka kata number lima, "Jikalau ada orang mati satu dua hari lamanya, tēman boleh hidopkan balik." Maka kata number satu, baiklah. Jadi bērjalanlah ia lima-lima orang sakali.

Kēmudian sērta sampailah ka-rumah raja itu lēbeh kurang tēngah malam, maka di-kēnakan oleh number satu hikmat, mata

* Ma ini ma tiga we all, all three.

sèkalian orang-orang didalam rumah, dan didalam kota raja sèma-sèmuanya habis tidor. Maka naik number satu kadalam rumah raja itu, maka di-angkatnya sèkalian barang-barang mas dan perak sèrta dèngau anak raja yang hèndak khawin itu. Maka di-bèrikannya orang yang number dua. Maka number dua pun lawalah sègala harta-harta itu dèngan anak raja. Maka bèrjalan lima orang itu masuk hutan kèluar hutan, naik gunung turun gunung, masok padang kèluar padang, kèmundian hari pun siang, maka bèrhèntilah sèma-sèmuanya orang itu, dan anak raja itu pun tidor juga. Kèmundian bèrtanak, makanlah sèma-sèmuanya itu orang. Maka apabila ia hèndak makan di-jagakannya anak raja itu. Maka tèrkèjutlah anak raja itu dèripada tidornya, kèmundian di-tulihnya ka-kanan dan ka-kiri, ka-hadapan dan ka-bèlakang. Tiba-tiba anak raja itu tèrkèjutlah ia lalu mènangis tiada ia lalu makan. Dan sèma-sèma itu makanlah ia dan sèma-sèma orang itu ka-lètehan dan sangat hèndak tidor. Maka sèma-sèmuanya tidor, maka itu tinggal anak raja yang tiada mau.

Kèmundian tèrsèbut kèsah raja didalam nègèri kahilangan anak dan harta-harta. Maka duka-chitalah raja dan orang bèsar-bèsar, maka mèmberi khabar sègala orang bèsar-bèsar kapada sègala nègèri yang dèkat-dèkat. Maka didalam antara itu, adalah sa'orang anak mèniri yang bèsar didalam nègèri, ia katahui anak raja sudah hilang. Maka ia mènjadikan sa-ekor burung gèruda dan tèrbanglah ia dèngan bèrapa tingginya. Maka tiada bèrapa lama-nya tèrlihatlah kapadanya di-tèpi padang bèrlonggok-longgok, maka ia tujulah kapada tèmpat itu sèrta dèkat di-lihatnya bètul anak raja didalam nègèrinya, yang sudah hilang itu. Maka di-sambaranya lalu di-bawanya tèrtang. Kèmundian tèrkèjutlah number satu di-tèngoknya ka-kanan dan ka-kiri, ka-hadapan dan ka-bèlakang, tiada lagi anak raja itu. Maka tèrpandanglah ia ka-atas, maka tampaklah sa'ekor burung tèrbang tèrlalu bèsarnya. Kèmundian di-jagakannya orang yang number empat, kata number satu, "Anak raja sudah hilang. Itulah barangkali di-sambar burung yang tèrbang itu. Maka inilah masa mika bèrkèrja boleh panah." Kèmundian number empat ambil panah, lalu di-panahnya. Maka kènalah burung lalu jatoh kadalam laut. Kèmundian kata number satu "Jadilah masanya mika bèrkèrja." Maka kata number tiga,

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"Baiklah," Maka ia pun berjalanlah lalu masuk laut mēnyēlam didalam laut itu. Kēmudian bērapa lamanya tērjumpalah anak raja itu lalu di-bawanya balik ka-tēmpat kawannya tinggal itu. Maka sērta sampai di-lētakannya anak raja itu sudah mati. Kēmudian kata number satu, "Inilah masanya rika bērkēerja boleh mika hidopkan sa-mula ini anak raja." Maka number lima pun mēnyapu muka anak raja itu, maka tiada bērapa lamanya bērsinlah ini anak raja. Maka anak raja itu pun mēnangis pula.

Maka didalam antara itu, ini number satu mēshuarat hēndak mēmbagi sēgala harta-harta itu. Maka kata number satu, "Tēman ini usah'lah di-bhagi harta-harta itu. Boleh tēman dapat anak raja ini chukoplah." Kēmudian kata number dua, dēmikian juga, dan kata number tiga dēmikian juga, dan kata number ampat dēmikian juga, dan kata number lima dēmikian juga. Kēmudian kata number satu, "Jikalau bagitu, baiklah kita pērgi chari raja yang adil." Ilabis itu sēmua-sēmua kawannya suka bēlaka. Jadi jalanlah mēreka itu anam orang, dan sēgala harta dan anak raja sēmua-sēmuanya di-bawanya oleh number dua.

Kēmudian didalam bērapa hari, tiba-tiba pada satu nēgēri masuklah ia didalam nēgēri itu, maka raja didalam nēgēri sangatlah bijaksana. Maka dudoklah ia mēnumpang pada satu rumah kēchil. Kēmudian pērgilah lima-lima orang mēngadap raja, mēngadukan hal bichara dan maksudnya. Sērta sampai mēngadap raja, maka kata number satu, "Ampun tuanku bēribu-ribu ampun sēmbah patek kalima orang ini. Maka adalah patek lima orang ini pērgi mēnchuri ka-rumah raja mēngambil sēgala harta mas-mas dan perak sērta dēngan anaknya sakali. Maka patek hendak bhagi harta itu. Maka kata patek pada kawan-kawan patek, "Teman usah'lah namanya dapat harta, tēman dapat anak raja ini pun sahaja." Kēmudian kata number dua, iaitu si pēmbawa, dēmikian itu juga, dan kata number tiga, iaitu si pēnyēlam dēmikian juga, dan kata number ampat, si pēmanah, dēmikian itu juga, dan kata number lima, iaitu si pēmidop, dēmikian juga. Maka tiadalah dapat katēntuannya. Maka inilah, patek kalima, datang mēngadap kabawah kaus duli yang maha mulia, mudah-mudahan yang maha mulia boleh mēhukumkan dengan ka-adilannya."

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Kemudian titah raja itu, "Fasal banyak senang hukuman-nya." Maka titah menghukumlah raja itu, maka orang yang lima ini tunduk berdiam dirinya, masing-masing mendengarkan hukum raja ini. Maka titah raja.

"Orang yang mula-mula hendak menchuri itu tiada boleh dapat anak raja itu. Adalah sa-umpamanya tiap-tiap anak itu asalnya daripada bapa datangnya. Dan number dua, iaitu orang yang membawa anak raja, itu umpamanya seperti pengasoh anak raja, tiada boleh dapat padanya. Dan number tiga, iaitu orang yang menyulam, ialah boleh dapat berkhawin dengan anak raja itu kerana ia sudah mengetahui thahir dan batinnya. Dan number empat, iaitu pemanah, maka itu orang sangat setia akan anak raja itu. Maka ini orang tiada boleh dapat kapadanya. Adalah umpamanya seperti saudara anak raja itu. Dan number lima itu, iaitu yang mengidop, maka adalah ini orang tiada boleh dapat kapadanya. Adalah umpamanya seperti mak anak raja itu. Tiap-tiap budak tiada maknya seperti memberi susu, tiada boleh budak ada dan hidop."

Demikianlah di-ibaratkan oleh raja hukuman ini, maka hendaklah kita ambil katahui tiap-tiap orang yang ampunya fikiran mendapat kepada number satu, maka itu orang hatinya apa-apa pekerjaan, dia hendak menjadi kepala juga. Dan jika mendapat kepada number dua, maka itu orang suka mengerjakan pekerjaan orang-orang. Dan jika siapa-siapa mendapat pada number tiga maka itu orang apa-apa fikiran dia, yang hendak di-perbuatnya jaranglah tiada jadi, selalu betul perkataannya, Dan maka siapa-siapa mendapat kepada number empat maka itu orang sangat setia dengan kawannya. Dan jika siapa-siapa mendapat pada number lima, maka ini orang sangat pengasih dan denyabong akan manusia. Hal inilah ibarat cerita ini adanya.

Mat Janin.*

The tale is told that once upon a time there was a man called Sēmordan, who lived in a coconut plantation that he had made, and, thanks to God, he lived at his ease, he and his children eating of the foison of his plantation.

Now one day he was walking with his children in the garden and he saw that many of the nuts were ripe. Just at that time Sēmordan met a man who was a past master in the art of climbing coconuts and whose name was Mat Janin. Sēmordan said to him, "Hai Mat Janin, do you want to earn wages by climbing coconuts?"

Mat Janin said, "If the pay is right I would like it. What do you want to pay a tree?"

Sēmordan answered, "Two nuts, and the number of the trees is about twenty five."

Mat Janin said, "Very well then."

So he began to climb one of the coconuts, and while he was half way up he began to think on this wise: "I am going to climb these twenty five trees, that means fifty nuts. Now I can sell those nuts for a cent apiece, that means half a dollar. Then I shall buy some cheap nuts and I shall get sixty. Then I will boil them and extract the oil. After that I will sell the oil and get ten cents profit. That is my money has become seven times ten cents. After that I will buy fowls, one cock and one hen, for thirty cents the pair of them. That leaves forty cents. Then I can buy ten gantangs of rice for their food. That will be fifteen cents and will leave me a quarter of a dollar. That will do for my expenses in taking care of the fowls. In time the fowl will lay eggs and hatch chickens. I will take care of those chickens too. Then in time they too will hatch other chickens. And the mother

* A short tale by Penghulu Mohamed Noordin bin Jaffar of Kota Stia Lower Perak. No special source can be assigned. The moral is the old one: do not count your chicken before they are hatched.

will also still be laying. So my fowls will become many in number. Then I will sell them all. After that I will buy ducks. And rice too for their food. In time they will hatch ducklings. Again after a time those young ducks in their turn will hatch other ducklings, and the old ones will still be laying. So I will have a lot of ducks. They will go upstream and they will go downstream all quacking, 'ka ka.' Then people will say, 'Whose ducks are those?' and others will answer, 'Those are Mat Janin's' and in response the others will say, 'Mat Janin seems to be rich.'

Then I will sell the whole of my ducks and will buy two she-goats and one he goat. In time they will have kids, and those kids when they grow will get other kids, and the others will not be sterile. So that in time I will have many goats and they will wander up stream and down stream, people will say, 'Whose goats are these?' and others will answer, 'Those are Mat Janin's goats.'

Then I will sell all those goats and I will buy a buffalo bull and a buffalo cow. In time they will get calves and those calves will after a time get other calves of their own and the mother will still go on bearing. So I will get a lot of buffaloes. They will wander up stream and down stream and they will low 'wa wa' up stream and 'wa wa' down stream. People will say, 'Whose buffaloes are those?' And others will answer, 'Those are Mat Janin's.' And the others will reply, 'Verily this Mat Janin seems to be indeed rich.'

After that I will sell all my buffaloes and I will buy a bull elephant and a cow elephant. In time they will breed and after a farther time their children too will breed and the old mother will go on breeding. So that I will have a lot of elephants.

Then I will sell all those elephants and get a lot of money. After that I will buy a ship complete with her cargo. Then I will go to some other country and there I will marry the daughter of the king of that country, who is very beautiful. I will be very happy there and I will play with my wife and fondle her. At daybreak I will go to the royal hall to play

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chess with the king's children. Then when I am busy playing chess the princess will call me to go in. One of her maids will come and say, 'The princess invites my lord to go in and partake of some slight refreshment.' But I will think, 'I don't know whether it is really to partake of some refreshment or whether she wants me to fondle her again. Anyhow I won't worry about her.' A little while after the princess herself will come and will say, 'This fellow was invited to come in but he never paid the slightest attention. Very well we shall see.' Still I will pay no attention to her. In a little while she will come near me. Then the king's son will say, 'Mate.' 'Is that really so? I will say' 'Mate,' says the king's son again. 'Come along and have your food now,' she will say. But I will say, 'Wait a bit, I have been beaten.' While this is going on the princess will dig me in the ribs on the right side but I will twist away to the left. Then she will poke me on the left hand side but I will dodge to the right.'

In the meanwhile Mat Janin was acting this piece of by-play, and failed to notice that his grip of the coconut leaf was loosened. So he fell right down to the ground and was killed outright. Sēmordan was very sorrowful to see the death Mat Janin died.

Mat Janin.

Alkēsah maka adalah pada masa zaman dahulu kala maka ada satu orang nama Sēmordan duduk ia perbuat satu kebun nyiur, maka disebabkan Allah, sēnanglah ia duduk makan anak bēranak dapat khazanah dēripada kebunnya itu. Maka pada satu hari bērjalanlah ia anak bēranak didalam kebunnya itu, maka ditēngohnya banyak sudah masak buah nyiur-nya itu. Maka pada waktu itu bērjumpalah ini Sēmordan dengan satu orang yang tērlalu biasa dan pandai mēmanjat nyiur, namanya Mat Janin. Maka kata Sēmordan, "Hay Mat Janin, adakah mika mahu mēngambil upah mēmanjat nyiur?" Maka kata

Mat Janin, "Jikalau bétul-létul dèngan upah-nya mahulah tēman. Bèrapalah mika hēndak upah didalam satu pokok?" Maka jawab Sēmordan, "Dua biji, dan banyak pokok adalah lēbih kurang didalam dua puloh lima pokok." Maka kata Mat Janin, baiklah. Maka isipun mēmanjatlah satu pokok nyiur itu, maka didalam ia tēngah mēmanjat itu timbullah pikirannya didalam hatinya.

"Aku mēmanjat ini didalam 25 pokok dapatlah aku lima puloh biji, maka aku jual nyiur itu, dēngan harga satu duit sa-biji, dapatlah aku duit lima kupang. Kēmudian aku bēlikan pula nyiur yang murah harganya dapat pula ēnam puloh biji. Kēmudian aku tanak minyak. Kēmudian aku jual itu minyak dapatlah aku untong sakupang, sudah jadi duit aku itu tujuh kupang. Kēmudian aku bēlikan ayam pula sa'ekor jantan sa'ekor bētina dēngan harga tiga kupang kaduanya. Tinggal duit aku ampat kupang. Kēmudian aku bēlikan padi sapuloh gantang harga tēngah dua kupang, akan makanan ayam ini, dan tinggal duit aku lagi satu suku. Maka jadilah duit ini akan bēlanja aku mēmōlihara itu ayam. Kēmudian ini ayam lama-lama ia bērtēlor bēranak. Maka aku bēla juga itu anak lama-lama anak itu pun bēranak dan ma-nya pun bērnak jadi banyaklah ayam aku.

Kēmudian aku juallah habis-habis. Maka aku bēli pula itēk dan aku bēli pula padi akan makanannya. Lama-lama bēranak pula aku bēla juga. Lama-lama dēngan kalama'an-nya anak pun bēranak, dan ma-nya, pun bēranak, jadi banyaklah itek aku. Bērjalanlah ia ka-hulu dan ka-hilir sērta ia bērbunyi, "Ka-ka." Maka kata orang "Itēk siapa itu?" Maka kata orang yang lain pula, "Itēk Si Mat Janin." Maka kata orang itu, "Kaya sudah rupanya Si Mat Janin itu."

Kēmudian aku jual pula ini itek habis-habis, maka aku bēlikan pula kambing dua ekor bētina dan sa'ekor jantan. Lama-lama dēngan kalama'annya bēranak pula. Maka ini pun bēsar lalu ia bēranak dan ma-nya pun bēranak. Lama-lama jadi banyaklah kambing aku bērjalanlah ia ka-hulu ka-hilir, maka kata orang, "Kambing siapakah itu?" Maka kata orang yang lain pula, "Itulah kambing Si Mat Janin."

Kēmudian aku jual pula ini kambing habis. Maka aku bēlikan pula kērbau sa'ekor jantan sa'ekor bētina. Lama-lama

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béranak pula ini kərbau. Maka lama-lama dèngan kalama'an-nya, anak pun béranak dan ma-nya pun béranak, jadi banyaklah kərbau aku. Bérjalanlah ia ka-hulu dan ka-bilir sërta bér-bunyi "Wa-wa" ka-hulu, "Wa-wa," ka-bilir. Kata orang, "Kərbau siapa itu?" Maka kata orang yang lain pula, "Itulah kərbau Si Mat Janin." Maka kata orang itu, "Kaya sunggoalah Mat Janin ini rupanya." Kémudian aku jual pula ini bərbau habis, maka aku bélikan pula gajah sa'ekor jantan ka'ekor bétina. Lama-lama béranak pula ini gajah. Lama dèngan kalamalannya anak pun béranak dan ma-nya pun sèranak, jadi banyaklah gajah aku.

Maka aku jualkan pula ini gajah habis-habis, maka banyak pulah aku dapat duit. Kémudian aku bélikan pula satu buah kapal chukop dèngan muatannya, maka pèrgilah aku kapada sa'buah nègèri. Kémudian mèmínang pula aku kapada anak raja yang didalam nègèri itu yang sangat eloknya. Maka aku pun sangatlah suka hati aku dèngan bèrgumol bèrgalutlah aku dèngan pèrèmpuan aku itu. Apabila siang hari aku pun pèrgi ka-balai bèrmain chator dèngan sègala anak raja-raja. Kémudian tèngha aku main chator, di-panggil oleh tuan putèri aku masok kadalam. Datang sa'orang dayang-dayang mèmanggil itu, katanya, "Tuan di-panggil oleh tuan putèri masok kadalam ia hèndak santap." Fikiran aku pula, èntahkan hèndak santap èntahkan bèrgumol bèrgalot dèngan aku, tiada juga aku fèhdulikan. Sabuntar lagi datanglah pula tuan putèri sèndiri, katanya, "Orang ini kita mèmanggil dia, haram tiada di-fèhdulikannya, baiklah." Maka tiada juga aku hiraukan. Lama-lama datang ia dèkat aku. Maka kata anak raja-raja itu "Mat." Maka "Sah?" pula kata aku. "Mat," kata anak raja-raja pula. Lama-lama, "Marilah kita makan." Maka kata aku, "Nantilah dahulu, aku sudah kalah." Antara begitu di-chuchok tuan putèri pinggang aku di-sablah kanan, aku gelèkkan ka-kiri dan di-chuchoknya di-sablah kiri, aku gelèkkan ka-sablah kanan.

Maka ini Mat Janin tèngha mèlakukan kalakuan yang dèmi-kian ini, tiada sèdar tangannya tèrlèpas dèripada pèlèpah nyiur itu, lalu jatoh kabawah langsung mati. Maka Sèmordan sangatlal susah hatinya mèlibatkan hal kematian Mat Janin itu.

Pa' Pandir.*

Once on a time a certain woman named Ma' Andih married a man called Pa' Pandir. In course of time they had a daughter. When she was about six months old Ma' Andih went out to receive her wages as a reaper. She left the child with Pa' Pandir.

She said, "I leave the child with you, Pa' Padir. You must bathe her in hot water, but take care that it is only flesh warm (lit : as hot as your finger nail)."

Pa' Pandir said, "All right." Afterwards while Ma' Andih was away getting her pay, Pa' Pandir put a lot of water in a big pot and when it was boiling over he dipped the child right into it. The child died at once. Its teeth remained wide apart. When Pa' Pandir saw its teeth like that, he said, "How the child likes the hot water."

Not long after Ma' Andih came back from getting her pay and when she saw her dead child in the pot she burst into weeping and with profuse lamentations said, "Woe is me child, child of my heart, we have been for ever separated by this accursed Pa' Pandir, may his death be sudden."

Pa' Pandir said, "Why are you weeping like that?"

"Are you blind? Don't you see that my own child is dead, murdered by *you*?"

"I never thought that she was dead for she was busy eating that broken rice."

"Are you blind? The child's mouth is full of flies and you say it is eating broken rice. But since it is dead we must bury it."

So they buried the child. Three days after Ma' Andih said, "Pa' Pandir, I want to give a feast, let me make ready."

This tale is told by Penghulu Mohamed Noordin bin Jaffar of Kota Stia Lower Perak. He cannot give the source from which he learned it.—The humour is in places unfortunately pre-Shakespearian in its breadth.

So she made ready as well as she could all sorts of eatables. Then she sent Pa' Pandir out to call the Hajis and Lebais and the common people.

Pa' Pandir said, "What is a Haji like? What is a Lebai like? How shall I know the common people?"

Ma' Andih answered, "Wherever you find anyone with a white head that is a Haji, wherever you find anyone with a beard that is a Lebai, and all those with parti-coloured clothes are the common people."

So Pa' Pandir went to call them. After walking for a little way he met a flock of sparrows with white heads. So he said,

"Gentlemen Hajis, Ma' Andih invites you to the feast that she has prepared in honour of her child who died three days ago."

"Wee wee wee," piped the sparrows as they flew away.

"The house is not wee" replied Pa' Pandir. But the birds only flew on. So he pursued after them with all his might until he caught one.

After that he went on again. A little later he met with a flock of goats. He saw at once that they had beards so he said,

"Oh sirs and lebais, you are invited by Ma' Andih to her feast, for her child has now been dead three days."

"Bah bah bah" bleated the goats as they ran away.

"How dare you say bah to Ma' Andih's cooking?" Said Pa' Pandir. So he ran after them industriously until he caught one, which he carried slung across the nape of its neck.

Afterwards Pa' Pandir went on to look for the common people who wore varicoloured clothes. He went on into the jungle. Almost at once he met with a large male tiger. Pa' Pandir said, "Ho man of the common folk, Ma' Andih invites you to her feast which she has made in honour of her child who died just three days ago." But the tiger ran away. So Pa'

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Pandir chased it with all his might. At last he got the tiger and dragged it home with him by the ear.

When he reached home and Ma' Andih saw the white headed sparrow and the old he goat with the long beard and the tiger with his striped fur, she said, "Where are the hajis and the lebais and the common people?"

And Pa' Pandir replied, "This with a white head is a haji, this with the beard is a lebai, and this in the striped jacket is one of the common people: for that is what you said."

Then Ma' Andih exclaimed, "Ill starred Pa' Pandir, accursed Pa' Pandir, may you die an evil death. You call a white headed sparrow a haji and an old he goat a lebai and a tiger a common man."

Pa' Pandir said, "Really I never thought that that was a sparrow or that a goat or that a tiger."

Then Ma' Andih ordered him to let them all go. So Pa' Pandir set them all free. The result was that Ma' Andih had to call the people herself and only then were they able to have the feast.

Afterwards when the seventh day had arrived Ma' Andih planned another feast. Ma' Andih said, "It is now seven days since our child died we ought to make a feast. We must get a buffalo this time in order that we may make a proper feast to our child."

Pa Pandir replied, "I will carry out just whatever you think is right."

So Ma' Andih said, "Go and look for a buffalo."

Pa' Pandir replied, "Very well." Then he said, "What is a buffalo like?"

Ma' Andih replied, "Whatever you find eating grass, is a buffalo." He went off towards the rice field. There he found a man busy using a tajak, (a heavy weeding hoe) whose sharp edge ate into the grass. When Pa' Pandir got up to him, he said, "Ho sir, will you sell this buffalo?"

The man replied, "This is not a buffalo."

Pa' Pandir said, "I am only following what Ma' Andih said: 'Whatever you find eating into the grass, is a buffalo.'"

The owner of the rice field then said, "If Ma' Andih said so I will sell. The price of my buffalo is twelve dollars."

So Pa' Pandir paid what the owner of the buffalo asked and dragged the buffalo away. But the hoe kept jumping about behind him as it was pulled along until at last it caught him on the tendon of Achilles and drew blood. Then Pa' Pandir said, "This is an ill starred buffalo. This tendon of mine is very sore indeed. And look there is blood on the beast's horns too." But he went on dragging it until he reached his own house. When he arrived he fastened it securely to the stem of a betel-nut tree and went upstairs.

Ma' Andih said, "Pa' Pandir. Where is the buffalo?"

"I have fastened it to the betel-nut tree over there. But don't go too near, for my heel is very sore having been pierced by the brute's horns."

"I will only look at it from a distance."

So she went to see it. She looked to the right and to the left but she could see nothing. Then she called out, "Pa' Pandir, Pa' Pandir, where is the buffalo? Has it got loose?"

"It is there. I tied it very securely to the stem of that betel-nut."

"Am I blind? I can not see any buffalo here."

So Pa' Pandir tumbled down from the house to look for the buffalo. When he got there he said, "This is the buffalo that I have bought." And he pointed out the hoe to Ma' Andih.

Ma' Andih gave a scream, when she saw the hoe, saying, "Accursed Pa' Pandir, cursed Pa' Pandir. May your death be speedy. You call a hoe a buffalo."

So they got another buffalo, a real one, and then they had the feast

Some four or five days after this when he and Ma' Andih were both out reaping their rice it came on to rain and they

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both took shelter under a tree. Pa' Pandir said, "Ma Andih, Ma' Andih, com' gimme 'nana." But Ma' Andih paid no attention to him. After two or three times however she took a banana and smeared it with charcoal and gave it to him.

Pa' Pandir tore the banana in two and said, "Ma' Andih Ma' Andih, 'is 'nana 'ot not cook' wa' 'appen'?"

Ma' Andih replied, "You wanted it in a hurry, so that is how it is like that."

After that they both went home and stayed there.

About ten days later Pa' Pandir became very ill and at last died. Ma' Andih wept over Pa' Pandir with varied weepings and went to call the Hajis and Lebais to bury Pa' Pandir. The Hajis and Lebais came, and after having washed the body and held a service they buried him at the head of the rice mortar. For so Pa' Pandir had ordered and Ma' Andih carefully carried out all that he had ordered. After that Ma' Andih made a feast on the third day and on the seventh day and again on the hundredth day, (sc, after Pa' Pandir's death).

Pa' Pandir.

Alkëlah maka adalah pada masa zaman dahulu kala ada satu orang perempuan bernama Ma' Andih berkhawin dengan satu orang laki-laki nama Pa' Pandir. Kemudian beranak seorang perempuan, ada-lah kira-kira umornya anam bulan, maka ini Ma' Andih hendak pergi mengambil upah mēnue, maka ditinggalkannya ini budak pada Pa' Pandir, maka kata Ma' Andih, "Budak ini tinggal pada Pa' Pandir, tetapi sekarang boleh Pa' Pandir mandikan dengan ayer hangat: biar pēsam-pēsam kuku." Maka jawab Pa' Pandir, "Baiklah."

Kemudian sapeninggal Ma' Andih pergi mengambil upah mēnue itu, maka Pa' Pandir masukkan ayer di-dalam satu kuali bēsar, maka sudah menggōlēgak itu ayer, maka di masokkannya budak itu ka-dalam kuali lalu mati tērjérangin giginya. Maka di-lihat oleh Pa' Pandir gigi budak itu tērjérangin katanya, "Suka sangat anak aku ini mērasa ayer hangat ini." Kemudian

tiada berapa lama-nya dibalah Ma' Andih dëripada mêngambil upah tue itu, maka tiba-tiba ditëngo'nya anak-nya didalam kuali sudah mati. Maka mënangislah Ma' Andih mëllihatkau anak-nya sudah mati dëngan bërbagai-bagai tangisnya katanya, "Wahai anakku, dan buah hatiku, dan jantung lipaku, dan buah hatiku, urut rambut batu këpalaku, bërcherei langsung rupanya kita anak bëranak di-buat Pa' Pandir tëlukup, Pa' Pandir tëlengkap, Pa' Pandir kuto', Pa' Pandir mati bangat."

Maka kata Pa' Paddir, "Apa yang Ma' Andih tangiskan itu?" Maka kata Ma' Andih, "Butakah mata angkau, tiada mëllihat aku punya anak sudah mati angkau bunoh?" Maka jawab Pa' Pandir, "Tiada sakali aku sangka anak kita itu sudah mati kërana ia tëngah makan mëlukut itu." Maka kata Ma' Andih, "Butakah mata angkau, mulutnya budak itu pënoh di-isi bërënga di-katakannya budak itu tëngsh makan mëlukut. Maka jikalau bagitu baik-lah kita tanam." Maka ia pun lalu mënanam budak itu.

Hata sa-tëlah sampailah tiga hari, kata Ma' Andih, "Pa' Pandiraku hëndak khanduri, biarlah ku siapkan." Maka ia pun siaplah atas kadarnya sëgala makanannya, maka di-surohnya Pa' Pandir mëmanggil haji dan lëbai dan orang ka-banyakkan. Maka kata Pa' Pandir, "Bagimana rupa haji, dan bagaimana rupa lëbai, dan bagaimana rupa orang kabanyakan?" Maka jawab Ma' Andih, "Mana-mana yang puteh këpalanya itu-lah haji, dan mana-mana yang bërjanggut, itu-lah ëbai, dan mana-mana yang bërchorak kainnya, itulah orang kabanyakan." Maka Pa' Pandir, pun përgilah mëmanggil itu. Këmudian bërjalanlah ia sabuntar, bërjumpalah dëngan sa-kawan burong pipit uban puteh këpalanya, maka kata Pa' Pandir, "Tuan haji, di-panggil oleh Ma' Andih, ia hëndak khandurikan anaknya sudah mati tiga hari sudah. Maka burong itu tërbanglah ia sërta bërdëmikian bunyinya "Pit-pit-pit." Maka kata Pa' Pandir, "Rumah Ma' Andih tiada sëmptit." Maka itu burong pun tërbanglah ia lalu di-hambat oleh Pa' Pandir dëngan hërsunggoh-sunggoh hati-nya, maka dapatlah satu ekor. Këmudian bërjalanlah pula Pa' Pandir, sabuntar lagi bërjumpa dëngan sa-kawan kambing, dan di-lihatnya bërjanggut sëmuanya, maka katanya, "Tuan lëbai di-panggil oleh Ma' Andih, ia hëndak

khanduri akan anaknya sudah mati tiga hari lalu, "Maka kambing itu pun lari sërta berbunyi dëmikian bunyinya, "Beh-beh-beh" Maka kata Pa' Pandir, "Nasi Ma' Andih, tiada lëmbek," Këmudian di-hambat oleh Pa' Pandir, dëngan bërsunggoh-sunggoh hatinya dapat satu ekor di-pikulnya diatas tëngkoknya. Këmudian përgi pula Pa' Pandir, mënchari orang kabanyakkan, yang bërchorak kain pakaiannya.

Maka masok Pa' Pandir kadalam hutan, sa-buntar bërjalan bërjumpalah dëngan sa'ekor harimau jantan, maka kata Pa' Pandir, "Hai orang kabanyakkan, Ma' Andih mëmanggil ka-rumahnya, ia hëndak khanduri akan anaknya sudah mati tiga hari lalu." Maka harimau itu pun lari, lalu di-hambatnya dëngan bërsunggoh hatinya, maka dapatlah harimau itu di-tareknya bawa pulang.

Këmudian sërta sampai ka-rumahnya di-lihatnya oleh Ma Andih s'ekor burong pipit uban, dan s'ekor kambing jantan panjang janggutnya, dan s'ekor harimau jantan bërbëlang hulu-nya. Maka kata Ma' Andih, "Manatah tuan haji, dan manatah tuan lëbai, dan manatah orang kabanyakkan?" Maka jawab Pa' Pandir, "Yang puteh këpalanya ini tuan haji, dan yang bërjanggut inilah tuan lëbai, dan yang bërchorak-chorak kain pakaiannya inilah orang kabanyakkan, kërana kata Ma' Andih bagitu." Maka kata Ma' Andih, "Pa' Pandir chëlaka, Pa' Pandir tëlukup, Pa' Pandir mati dibunuh. Burong pipit uban di-katakannya haji, dan kambing jantan di-katakannya lëbai dan harimau jantan di-katakannya orang kabanyakkan." Maka kata Pa' Pandir, "Haram sakali-kali aku tiada sangtakan burong pipit dan kambing dan harimau." Maka di-suroh oleh Ma' Andih lëpaskan sëmua-sëmua-nya, maka Pa' Pandir lëpaskanlah sëmua-sëmuanya-lah. Jadi Ma' Andih panggil sëndiri orang baharulah ia khanduri.

Këmudian sampailah sudah tujuh hari meshuarat Ma' Andih hëndak khanduri pula, maka kata Ma' Andih, "Ini anak kita sudah sampai tujuh hari, patutlah kita khanduri ini, mau chari sa'ekor kërbaui supaya kita khanduri akan anak kita itu." Maka jawab Pa' Pandir, "Mana-mana yang elok pada Ma' Andih aku mëngikut sahaja." Këmudian kata Ma' Andih, "Pergilah Pa' Pandir chari sa'ekor kërbaui." Maka jawab Pa' Pandir, "Baik-lah," Maka katanya, "Bagimana rupa kërbaui itu?" Maka

jawab Ma' Andih, "Mana-mana yang makan rumput itulah k rbau." K mudian Pa' Pandir pun p rgilah pula m nchari k rbau lalu ia m nuju b ndang, Maka b rjumpalah pula d ngan sa'orang t ngah m najak, di-dapatkannya orang itu, maka katanya, "Huai inche' di-jualkah k rbau ini?" Maka jawab orang itu, "Ini bukannya k rbau." Maka kata Pa' Pandir, "Sahaya m ngikut kata Ma' Andih, mana-mana yang makan rumput itulah k rbau." "Maka jika begitu p san Ma' Andiah, sahaya juallah." Maka kata orang b ndang itu, "Harga k rbau sahaya ini dua b las ringgit?" Maka di-bayar oleh Pa' Pandir, sa-banyak p rkataan tuan k rbau itu, maka di-tarek oleh Pa' Pandir, itu k rbau, Maka tajak itupun m lompat-lompat d ri b lakangnya hingga lukalah k ting Pa' Pandir itu di-makan oleh tajak itu. Maka kata Pa' Pandir, "K rbau ch laka ini b ngkin sangat k ting kita, pula b rdarah di-tandoknya." Maka ia tarek juga, tiada b rapa lamanya tibalah ka-rumahnya lalu di-tambatkannya di-pangkal pinang lalu ia naik ka-rumahnya. Maka kata Ma' Andih, "Mana k rbau itu Pa' Pandir?" Maka jawab Pa' Pandir itu, "Dia aku tambatkan di-pangkal pinang itu, jangan Ma' Andih d kat k rbau itu k rana itu k rbau t rlalu b ngkingnya luka k ting aku di-tandoknya?" Maka kata Ma' Andih, "Aku h ndak t ngok d ri jauh sahaja."

Maka p rgilah m lihat k rbau itu, di-t ngoknya ka-kiri dan ka-kanan apa pun tidak. Maka kata Ma' Andih, "Pa' Pandir, Pa' Pandir mana k rbau itu, sudah l paskah?" Maka kata Pa' Pandir, "Ada disitu, aku tambatkan di-pangkal pinang itu kuat sa-kali." Maka kata Ma' Andih, "Buta mata aku tiada aku m lihat k rbau disini?" Maka Pa' Pandir pun b rk jar p rgi m lihat k rbau itu, maka tiba, "Inilah k rbau yang aku b li itu." Di-tunjokkannya tajak itu kapada Ma' Andih. S rta di-t ngok oleh Ma' Andih tajak itu, maka m nj rit Ma' Andih ka-atasnya, "Pa' Pandir kutok, Pa' Pandir t lingkap.* Pa' Pandir t lukup, Pa' Pandir mati di-bunoh, Pa' Pandir mati bangat, tajak di-katakannya k rbau." Maka di-charinya pula yang lain k rbau b tul, baharu-lah ia khanduri.

* Telukup Telingkap. Both used in Perak,—especially as a swear-word among "gembala gajah"—in the sense of "damned." Binatang telingkap Telukup binatang damned brute.

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Maka salama-lama Ma' Andih kamatian anak itu, maka ia pun mēnaroh duka chita salama-lamanya, maka bērfikirlah Ma' Andih, sērta mupakatlāh ia dēngan Pa' Pandir, "Baiklah kita pindah dēripada tēmpat ini, kērana ini tēmpat chēlaka anak aku sudah mati." Maka jawab Pa' Pandir, "Maka mana-mana suka Ma' Andih-lah aku mēngikut sahaja." Maka kata Ma' Andih, "Baik kita chari tēmpat yang boleh bērladang." Maka Pa' Pandir pun mēnchari tēmpat bērladang, dan tēmpat itupun elok pada fikirannya, maka ia tēbas tēbanglah, maka apabila sudah siap tanah itu ia buatlah rumah dan ia pun turun mēndapat Ma' Andih mēngajak pindah, dan Ma' Andih pun bērsiaplah ēgala pēkakasnya bērangkat pērgi pada dangor yang di-buatnya Pa' Pandir di-ladang itu, dan Pa' Pandir dudok diam sahaja.

Kēmudian ada satu kali ada tinggal satu biji bakul barang yang kēchil didalam bakul itu, kēmudian Ma' Andiah pērgi mandi. Maka Pa' Pandir masok didalam bakul itu maka tiba-tiba Ma' Andih dēri mandi itu ia angkat itu bakul di-naikkannya ka-atas kēpalanya dan di-junjongnyalah itu bakul dan di-rasa Ma' Andih bērat bakul itu, "Apa pula bakul ini bērat? Tadi tiada bērat." Maka bērkata itu sambil bērjalan. Kēmudian tiba sa-tēngah jalan di-kēnching oleh Pa' Pandir dalam bakul itu dan basahlah kēpala Ma' Andih, maka bērungut-rungut Ma' Andih katanya, "Sudahnya rupanya balang bēkas minyak aku pēchah tiadalah boleh aku mērēndangkan pēmakan Pa' Pandir." Kēmudian sērta sampai ka-dangor itu di-hēmpaskan Ma' Andih bakul itu maka mēnjēritlah didalam bakul itu. Kēmudian tērkējutlah Ma' Andiah katanya, "Pa' Pandir rupanya didalam bakul ini: patutlah bērat. Pa' Pandir tēlukup, Pa' Pandir tēlingkap, Pa' Pandir mati di-bunoh, Pa' Pandir mati bangat, Pa' Pandir mati di-sula, Tidaklah ia kasihan kapada aku rupanya baginilah kita pēnat?" Kēmudian Pa' Pandir kēluarlah dēridalam bakul itu.

Maka dudoklah bērkēerja ladaug dudok disitu, antara bē-bērapa bulan fikiran Pa' Pandir, "Baik aku pērgi bēlayar, biar tinggal Ma' Andih kerja ladang." Kēmudian satu hari bērchakaplah Pa' Pandir dēngan Ma' Andih, katanya, "Ma' Andih aku hēndak bēlayar, Ma' Andih tinggal kēerja ladang, buatkanlah aku lampin-lampin bēkal." Maka kata Ma' Andih,

"Baiklah." Kémudian Ma' Andih pun mémbuatlah lampin-lampin itu, antara dua hari sémua-sémua lampin sudah siap ia taroh didalam satu bakul adalah kira-kira didalam dua tiga gantang, maka itu hari juga Ma' Andih përgi bërjalan. Kémudian Pa' Pandir têngok lampin-lampin sudah siap maka di-ambilnya kain-kain burok dan di-bawanya lampin-lampin itu ka-atas para lalu di-makannya habis sémua-sémua-nya dan lobang buritnya di-sumbatnya dëngan kain burok itu sërta ia baring di-bawah kawah. Habis itu Ma' Andih pun balik dëri jalan, di-tengoknya Pa' Pandir sudah tiada dan tëmpat lampin-lampin pun tiada jua maka sangka Ma' Andih Pa' Pandir sudah përgi bëlayar, maka bërchakaplah Ma' Andih sa-orang-orang "Wahai Pa' Pandir bëlayar haram tiada ia bërkhabar kapada aku." Habis itulah adalah sëlång lima anam hari fikirlah Ma' Andih dëkatlah sudah hëndak balik, maka ia bërsiap didalam rumah itu mémbuang sampah-sampah dan sarang-sarang di-bawah dan diatas. Kémudian adalah tërjumbai jumbai sèdikit kain pënyumbat lobang burit Pa' Pandir. Maka di-tarik oleh Ma' Andih, maka sërta di-tarik Ma' Andih itu kain tërchabutlah dëripada lobang burit Pa' Pandir maka këluar sègala tahi dan cheret dëri burit Pa' Pandir itu habis këna kèpala Ma' Andih maka tërkJutlah Ma' Andih maka kata Ma' Andih, "Inilah rupa Pa' Pandir, aku sangkakan ia përgi bëlayar, rupanya dia buat lampin-lampin buat bëkal tidor diatas para sahaja *bëras chika bëras batangnya sa-orang dirinya Pa' Pandir tëlukup, Pa' Pandir tëlengkap, Pa' Pandir mati di-bunoh, Pa' Pandir mati sangat. Harap hati aku dia përgi bëlayar boleh ia bëlikan kain baju aku ini. Usahakan kain baju jangan di-beraknya kèpala aku pun baik sangat." Habis itu ia përgi mandi dan bërlimau bëdak mémbuang busok tahi Pa' Pandir diatas kèpalanya itu.

Kémudian sëlång ampat lima hari adalah satu hari hujan rinchek-rinchek përgi ia mënue bërdue dëngan Ma' Andih dan bërtëdoh dibawah batang, maka kata Pa' Pandir, "Ma' Andih Ma'

* Beras chika, beras batang, (beras nanah, beras tumbah, beras chekih.) These are the coarsest words which can be applied to food, just as "santap" is the most elegant.

Andih † nyi-nyi ini akarlah ichang awa atang ini." Maka tiada juga di-fédulikan Ma' Andih dan sampai dua tiga kali di-suroh pergi, Ma' Andih ambil pisang dan di-sapu-sapukannya pada arang jadi bitamlah pisang itu dan di-bagikannya pada Pa' Pandir dan di-koyak Pa' Pandir pisang itu maka kata Pa' Pandir, "Ma' Andih Ma' Andih tichang ini angus achak idak apa kena bagitu?" Maka kata Ma' Andih, "Pa' Pandir hëndakkan lëkas jadi Pa' Pandir dapatlah bagitu." Habis itu Pa' Pandir pun balik ka-rumahnya sërta Ma' Andih dudoklah ia bërdua. Maka antarlal lëbeh kurang sapuloh hari maka ini Pa' Pandir pun sakit sangat lalu mati. Maka mënanglislah Ma' Andih dëngan bërbagai-bagai tangisnya dan Ma' Andih pun pergi mënchari haji dan lëbai hëndak mënanamkan Pa' Pandir ini.

Këmundian datanglah haji dan lëbai mëmmandikan dan sëm-bahyangkan Pa' Pandir lalu di-tanamkan di-këpala lësong kërana pësan Pa' Pandir bagitu, jadi iui Ma' Andih ikut sabagimana pësannya. Habis ini Ma' Andih bërkhandurilah ia sampai tiga hari dan tujuh hari dan saratus hari. Maka adalah satu hari maka Ma' Andih pëgilah ia mënëngok kubor Pa' Pandir, këmudian sërta sampai pada kubor itu di-lihat Ma' Andih didalam kubor Pa' Pandir tërllu banyak tumbuh chëndawan busut barangkali zakar Pa' Pandir itulah mënjadi chendawan itu, Didalam itu pun wallah waalam

† Pa' Pandir's baby talk for Renyek renyek sini. Bakarlah pisang bawa datang sini.

‡ Pa' Pandir's baby talk for, Pisang ini hangus, masak tidak, apa kena bagitu.

The Pelandok and the Rotan Cutters.*

Once on a time they say two rotan cutters were forwandered in a wood and had to spend the night there. Now one of them was a coward. Indeed he was simply wild with fright. The result was that his friend, the brave man, was greatly distressed to see his companion's state of mind. If he put him on the right he was frightened, and if he put him on the left he was frightened too. So he put his friend's head between his own legs, and his own head between his friends legs, while he embraced his friend round the waist, telling his friend at the same time to grasp him in the same manner. The consequence was that the brave man's face was at the coward's back and the coward's face was at the brave man's back, while each embraced the other.

It happened just at that time His Majesty Stripes, *i.e.*, the tiger, was prowling round the jungle looking for his food, when he noticed these two forwandered friends, who seemed just like some strange new animal with two heads and four hands. He was much astonished and wished to go close, but was just a little frightened. So he went on. He had just got out of sight when he ran into a mouse deer and said to him, "Wahay, Wise Man of the Woods, what is the name of that animal there with two heads and four hands and four feet that thy servant has just met?" The mouse deer, who at once knew that it must be men who were behaving like that, replied promptly, "Oh, Your Majesty Stripes, do you not know that this is what men call Sang Kinot, who is said to have devoured of old time all your grand-fathers, great-grand-fathers, great-great-grand-fathers and great-great-great-grand-fathers?" Such is the story of how the mouse deer by his cleverness saved the two lost men from being eaten alive by the tiger.

* A short tale by Penghulu Haji Mohamed Nasir, bin Kanda Mat Sen, of Hutan Melintang. Lower Perak. He is a Perak Malay. He cannot recollect the source from which he learnt it.

**Sa-orang yang penakot dengan sa-orang
yang berani.**

Sakali përestua adalah kapada suatu masa konon sipërotan dua bërtëman, sësät didalam satu hutan, kamalaman ia pada suatu tempat dihutan itu bërdua bërtëman. Dan yang sa'orang itu penakot. Maka sipënakot itu tiada boleh ia tidor, mabok dëngan këloh késah. Jadi susah hatilah tëmannya yang bërani itu mëlihatkan hal tëmannya penakot itu. Ditarohnya disablah kanannya pun takot, ditaroh disablah kirinya pun takot jua. Dimasokkannya këpala tëmannya yang penakot itu kachelah kangkangnya, dan këpala ia sëndiri, yaani këpala sibërani, dimasokkannya dichëlah kangkang tëuannya yang penakot itu, sërta dipëloknya pinggang tëmannya yang penakot itu, dan tëmannya yang penakot itu disurohnya mëmëlok pinggang ia. Jadilah muka sibërani kabëla kang sipënakot, dan muka sipënakot kabëla kang sibërani, bërpëloklah sibërani dëngan sipënakot. itu dua bërtëman.

Hata pada masa itu maharaja bëlang, yaani harimau, itu pun lagi tëngah mëngidari hutan, akan mënchari makannya. Tërlihat ia akan sësät dua orang itu, sëpërti sa'ëkor binatang, dua këpala empat tangan. Jadi heiranlah hatinya, bëndak pun dihampirinya tërasa sëdikit takut. Lalu ia bërjalan, lama-kalam'a'an, sajurus sajë nang panjang, bërjumpa ia dëngan sa'ëkor pëlandok katanya, "Wahai Salam di Rimba, apakah nama binatang disitu hamba bërjumpa dua këpala empat tangan, dan empat kaki?" Maka dijawab pëlandok dëngan pantas, sërta paham ia yang dëmikian itu kalakuan manusia, dëngan katanya, "Hei, maharaja bëlang, tiadalah angkau katahui itulah yang dikata orang bërna ma Sang Kinot, yang mëmakan segala datoh nenek moyang moyit angkau konon dahulu?" Dëmikianlah chëtëranya kapandian pëlandok mënolong mëlëpaskan sëbab sësät dua bërtëman dëripada dimakan harimau.

How the Bear Lost his Tail.*

Once on a time on a certain day a mousedeer was in a hole, busy eating terong rimbang. He noticed a tiger approaching the ant heap where he was eating the terong. He thought that the tiger wanted to catch him. His joints and bones all trembled owing to his very great fear and his head was in a whirl. While in this state he began to chew one of the terong making as much noise with his mouth as he could. "Kerab kerab kertub kertub" went his jaws. "Ambohi," he said, "how delicious is this pickled tiger's eye." Then he eat another terong in the same way and said the same thing. And so on four or five times. When his majesty stripes heard that he began to shudder and crept away very softly.

A short while after the tiger met with a bear and said to him, "Ho, Sang Beruang, hath my lord heard what manner of animal it is that lives in that ant heap there, and is so busy eating tiger's eyes?" The bear replied, "Thy servant knoweth not." The tiger then said, "Come along and see." But the bear replied, "I dare not." The tiger said, "Never mind, come and let us swear fealty to each other, and let us tie our tails together. Then if anything happens we will both suffer." So they tied their tails together, and approached the mousedeer's ant heap very gingerly as if they were going against some very great enemy.

When Salam di Rimba saw these animals he knew that they were badly frightened, so he shouted out, "Look at this accursed tiger, his father owed us a white bear and he is now going to pay his debt to us with a black one. Black or not, bring it along quickly." When the bear heard this he was very greatly startled "Hei," he said, "is this the trick that Sang Harimau is trying to play on me? He wants me to pay his father's debt, does he." So the bear tugged violently.

* A short tale by Penghulu Haji Mohamed Nasir, bin Kanda Mat Sen, of Hutan Melintang. Lower Perak. He is a Perak Malay. He cannot recollect the source from which he learnt it.

And the tiger too was startled when the bear began to wrench like that. So he began to jump and the bear commenced to heave. Finally the bear's tail broke off short and both ran away. And that, they say, is why the bear's tail is always short. Such is the story of how the mouse deer's cleverness saved him from being eaten by the tiger.

Sa'ekor Pelandok Dengan Sa'ekor Harimau dan Beruang.

Sekali persētua kapada suatu hari adalah sa'ekor pelandok dudok didalam suatu lobang busut tengah makan buah terong rimbang, tērdēngar akan sa'ekor harimau bērjalan mēnghampir busut tēmpat ia dudok makan buah terong itu. Pada sangkanya hēndak mēnangkap ia. Gēmēntarlah sēndi tulangnya dēngan katakutan yang amat sangat, sērba salah pada fikirnya. Didalam hal itu dimamahnya sabiji buah terong itu mēmbēsarkan bunyi mulutnya bērkērab-kērab, kērtub-kērtub, sērta katanya, "Amboi, sēdapnya pēkasam biji mata harimau ini." Kēmudian dimakan pula sabiji lagi bērkata juga ia sēpērti itu, sampai empat lima kali. Didēngar oleh maharaja belang, yaani harimau katakata itu, timbullah nēgēri sēdikit hatinya, berundorlah ia pērlahan-lahan.

Hiata tiada bērapa lama ia bērjalan itu, bērjumpa ia dēngan sa'ekor bēruang, lalu harimau itu bērkata, "Hei, Sang Bēruang. Adakah tuan hamba mēndēngar apa binatang didalam lobang busut disitu tengah mēmakan biji mata harimau?" Dijawab oleh bēruang, "Tiada hamba katahui." Kata harimau, "Chuba mari kita lihat?" Jawab oleh bēruang, "Hamba tiada bērani." Kata harimau, "Tiada mēngapa, mari kita bērjanji tēgoh sētia dan bērtambat ekor. Jikalau susah apa-apa pun bērsama-samalah kita kadua." Lalu bērtambat ekorlah kaduanya sērta mēnghampiri busut tēmpat pelandok itu, dēngan bēringatan bērsikap diri sa'oleh-oleh, sēpērti mēngadap sētru yang bēsar. Maka dilihat oleh Salam di Rimba, yaani pelandok, kalakuan itu, dikatahuinyalah, hal binatang kadua itu didalam katakutan. Lalu ia bērtampekatanya, "Ini-lah machamnya, choba juga

lihat harimau haram ini! Bapanya dahulu bërhutang bëruang puteh pada kita, ia pula hëndak bayar pada kita bëruang itam. Itam-itamlah bawa mari lëkas chëpat-chëpat."

Dami didëngar bëruang kata itu, ia pun terpëranjat yang amat sangat. "Hei," katanya, "bagitu akal Sang Harimau, menipu aku rupanya ia hëndak mëmbayar akan aku hutang bapanya." Maka mëronta-rontalah ia. Dan harimau itu tërkJëjut, dirintak oleh bërnanng itu, lalu harimau itu harimau itu mëlompat, dan bëruang mërintak, lalu putus ekor bëruang itu, lari kadua, dëngan sëbab itu, inilah konon bëruang tiada bërëkor panjang. Dëmikiaulah chëtëranya kapandian pëlandok bërlepas dirinya dëripada dimakan harimau.

The Rich Man, the Poor Man and the Way the Pelandok Squared the Score.*

The story is told that once on a time there was an extremely wealthy merchant who lived in his house in the country at his ease eating and drinking every day. Now quite close to his garden there was the house of two people, husband and wife. One day the wife of the poor man was chattering with a friend of the merchant, when she said,

"Whenever anything is cooked in the merchant's house, whether it is fried or baked or stewed or broiled, then and then only do I eat. For whenever I smell anything being fried or baked or stewed or broiled in the merchant's house I eat with a good appetite. That is how I happen to be so plump, through eating thus. Whenever I want to eat I always make it a practice to wait till there is a smell of cooking in the merchant's house. Then I eat." The merchant's friend told him all that the poor woman had said. As soon as the rich man and his wife heard this, the rich man exclaimed.

"Of course that is why we never get stout. It seems that all the flavour of our frying and baking and stewing and broiling is quite devoured by these two poor people." The rich man was very angry indeed with the poor man and cursed and abused him up hill and down dale finally demanding that the poor man and his wife should pay the price of anything that had ever been cooked in his house. He went off and complained to the raja of the country and sued for all his expenses in frying and baking and stewing and broiling on the ground that the flavour thereof had been devoured by the poor man and his wife. The raja summoned the poor man and his wife before him. When he made enquiries the poor man replied,

* This tale told by Penghulu Haji Mohamed Nasir bin Kanda Mat Sen of Hutan Melintang, who first learnt it from one Pawang Talip bin Mohamed of Menangkabau.

"Of a truth Your Highness, thy slave sups whenever there is a smell of cooking in the merchant's house."

The king came to the conclusion that he was unable to give a decision and so he ordered the gong to be beaten throughout the whole country and a proclamation to be made.

"Ho, whoever gentle or lord, can decide the plaint that the merchant prefers against this poor man will be made the vizier of the land."

But no man replied to the proclamation. At last the pelandok said to the herald. "Oh herald, what is troubling the king of the country? Where are his enemies breaking in? Which of his soldiers has committed murder? Where is the wall of the royal fort that is in need of repair?"

"None of these. But a certain merchant has made complaint to the king, and the king has caused proclamation to be made that whoever will decide the plaint of the rich man against these two poor people, husband and wife, will be made the grand vizier of the land."

"Pray thee, inform the king that I will settle the case."

"Very well, Salam di Rimba, come along with me to the king."

When they reached the royal hall the king said to the herald. "Have you found any one who can settle the question of right and wrong between the merchant and the poor man?"

The herald made obeisance and replied, "May I be pardoned a thousandfold, Salam di Rimba hath declared that he can give judgment in the case between the rich man and the poor man, O my lord."

The king said, "Is it true that Salam di Rimba hath said that he can give judgment in the merchant's case?"

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The pelandok made obeisance and replied, "With the help of your highness' aid, your servant will give judgment between the merchant and the poor man."

"If you are not able to, I will kill you forthwith."

"If I am slain thy servant will die and my lord will be one slave the poorer."

"Give judgment quickly."

The pelandok then went up on to the judgment seat and the merchant and the poor man were called and placed before him. The pelandok enquired of the rich man. "How much of your money has been devoured by the poor man?" The merchant replied, "Full a thousand dollars hath thy servant lost." The pelandok then asked the poor man "Is it true that you eat whenever there is any smell of frying or baking or stewing or boiling in the merchant's house?" The poor man replied, "Of a truth thy servant eats whenever there is cooking in the merchant's house, for the smell of the cooking reached thy servant's nostrils." The pelandok then enquired, "Have you ever gone into the merchant's house?" "Never." "Have you ever gone into his garden?" "Never." The pelandok then enquired of the merchant, "It is true, sir, that the poor man has never been inside your garden?" The merchant replied, "It is true." The pelandok then went to the king and borrowed a thousand dollars. He gave orders that the state curtain should be placed in the middle of the hall and arranged between the merchant and the poor man. He then called out in his shrill voice and ordered the poor man to count out the thousand dollars on one side of the curtain and the merchant to listen very carefully on the other. So the poor man told the dollars thus, "One, two, three, four, five, six, seven, eight, nine, ten,....." When he completed the tale of the thousand, the pelandok said, "Take, sir, herewith a full and complete settlement of your account." The merchant said, "Very well, bring the dollars to me." The pelandok said, "Why sir, do you want the very dollars? You have received your account and it is all settled. The

poor man took them away by smelling and you have received them back by hearing."

Such is the tale of the pelandok's skill.

Sa'orang saudagar dengan sa'orang miskin.

Sekali përestua adalah kapada satu masa konon ada sa'orang saudagar tërlalu amat kaya dudok didalam satu kampong dengan bërsuka-suka'an makan minum pada tiap-tiap hari, ada dëkat dengan kampongnya itu sabuah rumah miskin dudok dua laki bini. Maka pada satu hari përëmpuan si miskin itu bërchakap-chakap dengan sa'orang dëripada tëman saudagar itu, katanya, "Aku makan ini manakala tuan saudagar itu, bërmasakan rëndang tumis mënggulai patai baharu aku mëmakan, dapat mënchium bahu sëgala rëndang tumis gulai patai tuan saudagar itu, kuatlah aku mëmakan, jadi sëbab itu gëmok sudah aku mëmakan ini. Bagitulah adat aku makan, pada tiap-tiap kali hendak makan, nanti bërbahu rëndang tumis tuan saudagar baharu makan." Maka përkata'an si miskin itu dikhabarkan oleh tëman saudagar itu pada tuannya saudagar sëpërti kata përëmpuan si miskin itu. Dëmi sahaja tërdëngar pada saudagar laki istri, përkhabaran itu bërkatalah datoh saudagar itu, "Patutlah salama-lama ini aku dua laki istri tiada gëmok. Rupanya sëgala bahu-bahuan rëndang tumis aku habis dimakan si miskin dua laki bini itu." Maka datoh saudagar pun marah akan si miskin kata nustanya dengan kinchah hamon sëranahnya sërta mëminta harga rëndang tumis gulai patai ia yang sudah-sudah itu pada si miskin dua laki bini itu. Lalu saudagar itu mëngadu pada raja didalam nëgëri itu, minta harga bëlanja rëndang tumis gulai patai yang sudah itu, sëbab bahu dimakan si miskin dua laki bini itu.

Maka dipanggil rajalah si miskin dua laki bini itu. Dipërëksa, dijawab oleh si miskin, "Bëtul tuanku patek aiap*"

* Wilkinson p.63 gives Aiapan, victuals prepared for a Raja. In Perak santap is used to describe the royal food, and aiap is the word used by a subject when speaking to a raja of his (the subject's) food, as here.

waktu tengah berbahu rëndang tumis datoh saudagar ini tuanku." Maka bër fikir raja itu tiada lalu ia hëndka mēhukumkan, lalu raja itu mēnyuroh mēmukol chanang didalam nēgēri itu bër tanya. "Hoi, siapa-siapa, inche, tuan-tuan, yang chakap mēhukumkan aduan saudagar diatas si miskin ini, dijadikan mēntēri didalam nēgēri ini." Maka sa'orang tiada siapa mējawab chanang itu. Didalam itu bër tanya pēlandok pada tukang chanang itu, katanya, "Hei tukang chanang, apa susah raja didalam nēgēri ini, dimana musoh mēlanggar yang dabērtalon-talon, dan dimana hulubalang yang salah bunoh, dan dimana pagar kota raja yang pēchah?" Dijawab tukang chanang. "Satu apa pun tiada, tētapi ada sa'orang saudagar didalam nēgēri ini, mēngadu pada raja minta disē'iseikan pēngaduannya, inilah raja pukol chanang chari siapa yang chakap mēnyēliseikan aduan saudagar diatas si miskin dua laki bini, di jadikan raja mēntēri didalam nēgēri ini." Maka kata pēlandok, "Maalumkan sēmbah aku pada raja. Akulah yang chakap mēnyēliseikan pēngaduan saudagar itu." Jawab tukang chanang, "Baiklah Salam di Rimba, mari bērsama-sama mēngadap." Kata pēlandok, Baiklah? "Maka sampai kabalai rong, titah raja pada tukang chanang, "Adakah kamu dapat orang yang chakap mēhukumkan salah bēnar antara saudagar dēngan si miskin ini?" Sēmbah tukang chanang, "Harap diampun, inilah Salam di Rimba yang mēngaku pada patek, ia boleh mēhukumkan pēngaduan saudagar diatas si miskin itu tuanku?" Maka titah raja, "Bēnarkah, Salam di Rimba, bērchakap lalu mēhukumkan aduan saudagar ini?" Maka sēmbah pēlandok, "Dēngan tinggi daulat, pateklah mēhukumkan diantars saudagar dēngan si miskin itu tuanku." Titah raja, "Jika Salam di Rimba, tiada lalu mēhukumkan sēkarang aku bunoh." Sēmbah pēlandok, "Jika dibunoh patek mati, tuanku juga kakurangan hamba?" Titah raja, "Baik, hukumkan sēgēra."

Maka pēlandok itu pun naik kaatas pētarakna. Saudagar dan si miskin pun dipanggil oranglah didudokkan dihadap pētarakna itu. Maka dipērēksa pēlandok, saudagar itu, "Bērapa banyak sudah bēlanja datoh saudagar yang sudah habis bahunya dimakan si miskin ini?" Jawab saudagar, "Ada saribu ringgit bēlanja hamba sudah habis?" Maka dipērēksa pula si

miskin itu, "Bétulkah kamu makan waktu têngah bərbahu masak rëndang tumis gulai patai datoh saudagar ini?" Jawab si miskin, "Bétul ada hamba makan tiap-tiap saudagar itu bərb masak-masak, jadi bahu masak itu sampai pada hidong hamba." Dipërèksa pèlandok si miskin itu, "Adakah kamu masok didalam rumah saudagar itu?" Jawab si miskin, "Tiada." "Dan masok didalam kampong saudagar itu adakah?" Jawab si miskin, "Tiada." Maka dipërèksa pèlandok pada saudagar, "Bétulkah datoh saudagar si miskin ini tiada pernah masok kampong tuan hamba?" Jawab saudagar, "Bétul." Maka pèlandok pun mêngadap raja, mèmohunkan saribu ringgit dan mēnyuroh orang mēlabohkan tirai tiwangga ditēngah balai rong itu diantara saudagar dēngan si miskin itu. Maka ringgit saribu itu disuroh pèlandok bilang pada si miskin, dēngan mēnyaring suaranya dēri balik tirai itu. Dan saugagar itu pun disurohnya mēndēngar baik-baik dēri balik tirai itu. Si miskin bərbilang itu dēmikian bunyinya, "Satu dua tiga ampat lima anam tujuh lapan sēmbilan sapuluh." Apabila sampai saribu bilangan ringgit itu kata pèlandok, "Tērima datoh saudagar dēngan jēlasnya." Maka di-jawab saudagar, "Baiklah bawa mari ringgit itu, hamba tērima." Kata pèlandok, "Apa fasal pula datoh saudagar ini mahu itu ringgit? Sudah tērima, sudahlah. Si miskin mēngambil pada datoh saudagar dahulu dēngan bahu sahaja. Dan datoh saudagar mēnērima harganya ini dēngan bunyi." Inilah chētēranya, kapandian pèlandok itu adanya.

List of Graveyards of the Late Sultans of the State of Perak,

**Der-Ul-Rithuan, enquired into and visited by me,
Stia Bijaya Di Raja,
under instructions received from the
Government.**

The names of the late Sultans and the situation of their respective graveyards are as follows :

1. Paduka Sri Sultan Mothaffar Shah, the first Ruler of the State of Perak was the son of the late Sultan Mahmud Shah, of the State of Kampar, (Sumatra). His former name was Raja Mothaffar Shah, and the length of time he was on the throne is unknown. The situation of his graveyard is at Tanah Abang, Ayer Mati, in the mukim of Lambor Kanan, Kuala Kangsar District.

His graveyard is on a mound or platform and surrounded by a wall. His daughter's grave is on the right of the platform and that of his wife on the left ; his "Guru" (religious teacher) named Syed Hussein, is also on his left. Four graves are on the platform. His tombstones are beautifully and clearly engraved by Acheen people of former days. They are broken and cracked. If his graveyard monument is to be renewed the "ganti badan" stone (*i.e.* a stone placed over the grave, extending from the head to the feet, to represent the body) should be made and his name be inscribed on this stone. His tombstones could be utilised again but the breaks and cracks should be mended with cement.

2. Paduka Sri Sultan Mansur Shah, son of the late Sultan Mothaffar Shah. His former name was Raja Mansur, and the length of time he was on the throne is unknown. The situation of this Sultan's grave is at Kota Lama Kanan, Kuala Kangsar District.

The graveyard of this Sultan I asked the elders of Kota Lama Kanan to point out to me; they all informed me that, according to stories handed down by their forefathers, this grave is in the Kota Lama Kanan Mosque, under the pulpit. I could not find it at any other place. I brought this matter to the notice of His Highness Sultan Idris, and he told me that it was true that the grave of this Sultan is in the Mosque, as former Sultans, when visiting this grave, used to go to the Mosque. I think that a large tombstone with the name of this Sultan should be made and placed in the Mosque next to the pulpit.

3. Paduka Sri Sultan Ahmad Tajuddin Shah, son of the late Sultan Mansur Shah. The latter was afterwards called "Almerhum Kota Lama Kanan." His former name was Raja Ahmad, and the length of time he was on the throne is unknown. This Sultan died at Jolong, and was called "Almerhum Muda," and his grave is at Geronggong, in the mukim of Pulau Tiga, Lower Perak District.

The grave of this Sultan is in the land owned by a Javanese named Haji Muhammad Saleh. His tombstones were beautifully engraved by Acheen people. One of the two tombstones is broken and cannot be mended and therefore both stones should be renewed.

4. Paduka Sri Sultan Tajul Ariffin, son of the late Sultan Mansur Shah (Almerhum Kota Lama Kanan). His former name was Raja Ariffin, and the length of his reign is unknown. The grave of this Sultan is on the island of Semat, in the mukim of Senggang, Kuala Kangsar District.

This grave is in the land owned by one Anjang Ibrahim. Only one tombstone remains over the grave. I do not think this stone could be further used and therefore both stones should be renewed.

5. Paduka Sri Sultan Alla-Uddin Shah, son of the late Raja Keehil, and grandson of the late Sultan Ahmad Tajuddin (Almerhum Muda, died at Jolong, see para. 3). His former name was Raja Ali, and the length of his reign is unknown.

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The grave of this Sultan is next to the grave of Almerhum Bongsu, at the down stream extremity of the island of Bota, Kuala Kangsar District.

This grave is in the dusun land belonging to His Highness Sultan Idris, and neither of the tombstones remain over the grave.

6. Paduka Sri Sultan Mukadam Shah, grandson of the late Sultan Mansur Shah (see para. 2), who was called "Almerhum Kota Sama Kanan." His former name was Tungku Tuha, and the length of his reign is unknown. The grave of this Sultan is in the State of Acheen.

His Highness Sultan Idris informed me that this Sultan died in Acheen, where his grave is.

7. Paduka Sri Sultan Mansur Shah II, son of the late Raja Kechil, and grandson of the late Sultan Ahmad Tajuddin Shah (see para. 3), who was called "Almerhum Muda." His former name was Raja Mansur, and the length of his reign is unknown.

The grave of this Sultan is in the State of Johor. His Highness Sultan Idris informed me that this Sultan sailed for Johor and met his death there.

8. Paduka Sri Sultan Mahmud Shah, grandson of the late Sultan Mansur Shah (see para. 2), who was called "Almerhum Kota Lama Kanan." His former name was Raja Yusuf, and the length of his reign is unknown.

The grave of this Sultan is at Pulau Tiga, in Lower Perak District. This grave is in the land owned by one Khatib Samat, on the down stream side of the house of the Datoh Paduka Raja. Not one of the tombstones remains.

9. Paduka Sri Sultan Salehuddin, son of the late Sultan Mahmud. The latter was styled "Almerhum Pulau Tiga." His former name was Raja Kobat, and the length of his reign is unknown.

100 GRAVEYARDS OF THE SULTANS OF PERAK.

The grave of this Sultan is in the State of Kampar, in Sumatra. His Highness Sultan Idris informed me that this Sultan, when he was on the throne, sailed to Kampar and met his death there.

10. Paduka Sri Sultan Mothaffar Shah II, who was styled "Almerhum Jamal-Allah," son of the late Sultan Mahmud, of Kampar. His former name was Raja Sulong, and the length of his reign is unknown. The grave of this Sultan is at Ayer Mati, in the mukim of Bota, Kuala Kangsar District.

This grave is in the land owned by Kulup Lateh, and is on a platform. The tombstones have disappeared. It is situated about a mile inland from the Perak River.

11. Paduka Sri Sultan Muhammad Iskandar Shah, who was styled "Almerhum Besar Ulia-Allah," son of the late Sultan Mothaffar II, whose grave is at Ayer Mati Lama, in the mukim of Bota. His former name was Raja Mahmud, and his age was 120 years. He was on the throne for 111 years. His grave is at Geronggong, in the mukim of Pulau Tiga, Lower Perak District.

The grave of this Sultan is in the land belonging to a Javanese by the name of Haji Muhammad Saleh. The tombstones are beautifully engraved, and are little broken, but can be mended with cement. A "ganti badan" stone should be made and inscribed with the name of this Sultan. The distance of this grave from the Perak River is about 160 yards.

12. Paduka Sri Sultan Allauddin Rahiat Shah, son of the late Almerhum Sulong, of Geronggong, and grandson of the late Sultan Mansur Shah, of Pulau Tiga. His former name was Raja Radin, and he was on the throne for 20 years. The grave of this Sultan is at Geronggong, in the mukim of Pulau Tiga, Lower Perak District.

The grave of this Sultan fell into the river some time back owing to the river bank being washed away. His Highness Sultan Idris informed me that former Sultans when visiting this grave used to go to a stump of a "Sona" tree in

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the river, as the grave of this Sultan was at the foot of this tree. The stump of this tree has now disappeared.

13. Paduka Sri Sultan Mothaffar Shah III, who was styled "Almerhum Hadji-Allah," son of the late Sultan Mansur Shah, of Pulau Tiga. His former name was Raja Inu, and the length of his reign is unknown. The grave of this Sultan is in the "selat" in Bota Mukim, Kuala Kangsar District. He died during the Muhammadan year 1176.

The grave of this Sultan is in the land owned by one Lebai Kelantan. This grave is on a platform and both the tombstones have disappeared. It is situated far away inland from the Perak River.

14. Paduka Sri Sultan Muhammad Shah, who was styled "Almerhum Amin-Allah," son of the late Sultan Mansur Shah, of Pulau Tiga. His former name was Raja Besnu, and the length of his reign is unknown. The grave of this Sultan is at Pulau Tiga, in Lower Perak District.

The grave of this Sultan was in the land belonging to Imam Kasim, on the up-stream side of the house of the Datoh Paduka Raja. This grave, during the reign of the late Sultan Yusuf, fell into the river owing to the bank being washed away, and the kampong of Imam Kasim has also been washed away by the river, leaving the parit (boundary ditch) only on the inland side.

15. Paduka Sri Sultan Iskandar Zul Karnain, who was styled "Almerhum Kahar-Allah," son of the late Sultan Muhammad Shah (Almerhum Amin-Allah of Pulau Tiga, see para 14). His former name was Raja Iskandar, and he was on the throne for 14 years. His grave is on the Pulau Indra Sakti, in the mukim of Bandar, Lower Perak District.

The grave of this Sultan is in the kampong land of Haji Muhammad Taib. The octagonal tombstones, which were beautifully made, have been broken in three parts and the "ganti badan" stone has been broken in two parts. These

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could be mended with cement, and the name of the deceased should be inscribed on the "ganti badan" stone.

16. Paduka Sri Sultan Mahmud Shah, who was styled "Almerhum Muda," son of the late Sultan Muhammad Shah (see para. 14). His former name was Raja Samsu, and he was on the throne for eight years. His grave is on the Pulau Besar, in the mukim of Pasir Panjang Ulu, Lower Perak District.

This grave, on the Pulau Besar, is in the Government Burial Reserve. The square tombstones, which were made beautifully, have been in many parts broken, but could be mended with cement. There is no "ganti badan" stone over the grave, and I think one should be made and inscribed thereon with the name of this Sultan. This grave is far inland from the Perak River, and on the middle of the island.

17. Paduka Sri Sultan Allauddin Mansur Iskandar Muda Shah, who was styled "Paduka Almerhum," son of the late Sultan Muhammad Shah (see para. 14). His former name was Raja Allauddin, and the length of his reign is unknown. His grave is at Telok Memali, in the Mukim of Bandar, Lower Perak.

This grave is in the land owned by one Alang Jaksa. It was formerly under a tiled roof, but the structure has since fallen down. His tombstones and "ganti badan" stone were beautifully made, but have been cracked and broken, but could be repaired with cement. On the "ganti badan" stone the name of this Sultan should be inscribed. This grave is about 40 yards away from the river bank and, if not removed before long, will be washed away by the river.

18. Paduka Sri Sultan Ahmadin Shah, who was styled "Almerhum Bongsu," son of the late Sultan Muhammad Shah (see para. 14). His former name was Raja Chik, and the length of his reign is unknown. This grave is on the same platform as the grave of the late Sultan Allauddin (see para. 5).

This grave is at the down stream extremity of Pulau Bota, and is in the land owned by His Highness Sultan Idris.

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It is on the same platform with the grave of the late 5th Sultan. It is far away inland from the river.

19. Paduka Sri Sultan Abdul Malek Mansur Shah, who was styled "Almerhum Jamal-Allah," son of the late Sultan Ahmadin Shah (see para. 18). His former name was Raja Abdul Malek, and he reigned for 20 years. The grave of this Sultan is at Telok Memali, in the mukim of Bandar, Lower Perak District.

This grave is in the land belonging to Haji Muhammad Arop, and is on a platform. The tombstones have disappeared.

20. Paduka Sri Sultan Abdullah Moazam Shah, who was styled "Almerhum Khali-el-Allah," son of the late Sultan Abdul Malek Mansur Shah (see para. 19). His former name was Raja Abdullah, and the period of his reign was 13 years. The grave of this Sultan is at Telok Kepayang, next to the grave of the late Sultan Jaffar, in the mukim of Pasir Panjang Ulu, Lower Perak District.

This grave was formerly at Pasir Panjang, but when His Highness Sultan Idris visited all the Royal graves after his installation he ordered it to be removed to its present place, as it was found then that it was nearly washed away by the river. This grave is in the land owned by His Highness the Raja Muda Musa. This grave and that of the late Sultan Jaffar is only about three yards away. No tombstones are over the grave. It is far away inland from the Perak river.

21. Paduka Sri Sultan Shahbudin Shah, who was styled "Almerhum Saffi-el-Allah," son of the late Saleh-el-Aman, and grandson of the late Sultan Ahmadin Shah (see para. 18). His former name was Raja Chulan, and he was on the throne for nine years. The grave of this Sultan is at Tanjong Penanggok, in the mukim of Bandar, Lower Perak District.

The grave of this Sultan is in the land belonging to Hitam Muhammad Yusuf. It is on a platform and all the tombstones have disappeared; and is about 30 yards away

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from the river. It would be best to remove this grave to Pulau Indra Sakti and re-bury the body next to that of the late Sultan Iskandar Zulkarnain (see para. 15).

22. Paduka Sri Sultan Abdullah Mudammad Shah, who was styled "Almerhum Etakad-el-Allah," son of the late Raja Kechil Besar Abdul Rahman, and grandson of the late Sultan Ahmadin Shah (see para. 18). His former name was Raja Abdullah, and he reigned for 21 years. His grave is at Durien Sabatang, in Lower Perak District.

The grave of this Sultan is in the land owned by Haji Ahmad bin Haji Muhammad Yasin. It is on a platform, next to the grave of the late Toh Janggot, the then Laksamana. All the tombstones have disappeared.

23. Paduka Sri Sultan Jaffar Moazam Shah, who was styled "Almerhum Wali-Allah," son of the late Raja Kechil Tengah Ahmad, and grandson of the late Sultan Abdul Malek Mansur Shah (see para. 19). His former name was Raja Ngah Jaffar, and he reigned for nine years. His grave is at Telok Kapayang, in the mukim of Pasir Panjang Ulu, Lower Perak District.

The grave is in the dusun land of His Highness the Raja Muda Musa, and the tumbstone remain. The "ganti badan" is of wood and is now rotten, and should be replaced with a stone.

24. Paduka Sri Sultan Ali-el-Kamal Rahiat Shah, who was styled "Almerhum Nabi-Allah," son of the late Sultan Shahbudin Shah (see para. 20). His former name was Raja Ngah Ali, and he was on the throne for six years. His grave is at Gedong Siam, in the mukim of Saiong, Kuala Kangsar District.

This grave is in the Government Burial Reserve. The tombstones are in good condition, but the wooden "ganti badan" is rotten and should be replaced with a stone.

25. Paduka Sri Sultan Ismail Moabeddin Shah, who was styled as "Almerhum Mangkat di-Sekudai," son of the late

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Shiekh-el-Kheirat Shah, and grandson of the late Raja Hussein, and great grandson of Almerhum Pura, the Ruler of the State of Siak, in Sumatra. His mother was the daughter of the late Sultan Ahmadin Shah (see para 18), and the period of his reign was four years. His grave is at Sekudai, in Johor.

When Sultan Ali (see para 24) was on the throne, Raja Ismail held the post of the Raja Bendahara, and Raja Abdullah was the Raja Muda. After the death of Sultan Ali, Raja Ismail was installed by the upper Perak Chiefs as Sultan. The Chiefs in Lower Perak then proclaimed ex-Sultan Abdullah as Sultan. There were two Sultans in Perak when the British Government intervened. Ex-Sultan Abdullah was then confirmed by the British Government as Ruler of the State of Perak, and the late Sultan Ismail was styled ex-Sultan. Not long afterwards the disturbances took place in Perak, and both the Sultans were banished. The late ex-Sultan Ismail died in Johor.

26. Paduka Sri Sultan Abdullah Muhammad Shah, son of the late Sultan Jaffar Moazam Shah (see para 23). His former name was Raja Abdullah.

His Highness the ex-Sultan Abdullah is now in Singapore, where he has to stay as ordered by the British Government.

27. Paduka Sri Sultan Yusof Sharif-el-din Mofthal Shah, who was styled as "Almerhum Rhafr-Allah," son of the late Sultan Abdullah Muhammad Shah (see para 22). His former name was Raja Yusuf, he reigned only for 10 months. His grave is at Kampong Lembah, in the Mukim of Saiong, Kuala Kangsar District.

Raja Yusuf, when ex-Sultan Abdullah was proclaimed Ruler, was installed as the Raja Muda. After the disturbances were over and both the ex-Sultans Abdullah and Ismail left this country, the English Government recognised him as the Regent of Perak. When peace was established, during the time when Sir Hugh Low, G.C.M.G., became Resident of Perak, Raja Yusuf was installed as the Sultan of Perak, and Raja Idris, who held the post of Chief Justice in Perak, was made

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the Raja Muda. Ten months after his installation, at 2 a.m. on Thursday, the 27th, July, 1887, Sultan Yusuf expired at his Astana at Saiong.

His grave is in the Government Burial Reserve. His Highness Sultan Idris informed me that he wishes to remove this grave to the burial ground at Bukit Chandan, as the present situation is annually under flood, and there he wishes, at his own expense, to erect a suitable monument over the grave.

Paduka Sri Sultan Sir Idris Mersid-el-Aazam Shah, G.C.M.G. son of the late Bendahara Iskandar Shah, and grandson of the late Raja Kechil Tengah Ahmad, and great grandson of the late Sultan Abdul Malek Mansur Shah (see para 19).

His Highness first became the Sultan during the Muhammadan year 1305 (1888). His Highness has twice visited England, once before his installation and again when invited to attend the King's Coronation in 1903.

The prayers of all his subjects are that Almighty God may grant him long life, prosperity and good health to sit upon the throne of the State of Perak Der-el-Rithuan.

(Signed) JERAGAN ABDUL SHUKOR,

Stia Bijaya Di Raja.

Christmas Island Flora—Additional Notes.

By H. N. RIDLEY.

Tristiriopsis nativitatis, Hemsl.

Mr. Hemslay has since the publication of this report given a figure of this plant from specimens collected by me in the *Icones Plantarum* No. 2812, as *Tristiriopsis Ridleyi* order *Sapindaceae* tribe *Melicocceae*. He says it almost certainly belongs to the same species as a specimen collected by Lister in 1887, but the leaves and leaflets of that were twice the size, and Lister notes the tree is 100 feet high and 13 feet through. I never saw one nearly as large as this, in the island. Flowers are much wanted of this.

Dendrobium pectinatum, Ridl.

I find that this name is already occupied by another species, so the name must be changed to *D. nativitatis*. Dr. Christ has examined some of the ferns I sent him which were somewhat doubtful and gives the following identifications.

Asplenium paradoxum, Bl.

One specimen I got in Christmas Island proves to belong to this species. It is very doubtful however how far this can be kept distinct from *A. macrophyllum*.

Pleocnemia gigantea, Hook.

Common in the Plateau, Phosphate Hill and Flying Fish cave. An addition to the Flora.

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Gymnopteris variabilis (*Leptochilus variabilis*).

He gives this latter name to the plant mentioned by me as *G. Listeri* Bak.

G. heteroclita, (*Leptochilus peterockita*).

A plant collected by me on the plateau (No. 177) of which I have also living plants at the Botanic Gardens.

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